

5. Society, man, and the universe can only be understood through their relation to God.

a. A society is redeemed through redeemed individuals.

b. A balanced society results in the obedience to the revealed will of God.

#### TECHNIQUES

1. Agree on all good points: (i.e. government, justice, peace, etc. Give Caesar "his
2. Stick to basic premises: (right & wrong; goodness of man; origins, etc.) /own").
3. Avoid antagonistic and schismatic attitudes.
4. Answer with questions: (i.e. Can prove war produces peace? That the process won't repeat itself? That it is absolute? That man can control his own destiny? That good negates itself?, etc.)
5. Distinguish between facts and the interpretation of facts.
6. Admit the necessity of historic basic assumptions.
7. Define the problem: "A problem well stated is half solved."

#### QUESTIONS ON MATERIALISM

##### I Natural Sciences:

1. Can it be demonstrated that "matter" is the primary and basic factor of the universe?
2. Is Dialectical Materialism founded upon objective science or upon a philosophical interpretation - called "scientific"?
3. Is Organic Evolution a theory or fact?

##### II The Human Factor:

1. Can it be historically proved that labor has produced social progress?
2. Is the individual member of society more important than society as a whole?
3. Historically, has political suppression and exploitation of one group by another ever served to better society as a whole?
4. Can it be demonstrated that coercive revolution has made for human progress?

##### III Christianity:

1. What should be the Christian's attitude toward class distinction?
2. Has the Christian a right to be mixed up with problems of government? Is he right in defending a political system?
3. Is the charge that Christianity is futuristic idealism in contrast with Marxian economic realism justifiable?
4. The basic premises of Christianity are so diverse from Materialism that each group feels the other is deceived. Can they be reconciled - or need they be?
5. Materialism, in its outworking, ultimately rests upon the inherent goodness of man. Is there feasible evidence to substantiate this assumption?
6. What explanation can be given for the historical Christian reality and life, if it is founded upon baseless superstition? What explanation can the Christian give for the manifest strength and vigor of the Materialist movement?

#### THE EARLY CHURCH AND ITS LEADERSHIP

##### THE MEN:

1. Chosen, Mt. 3:13-15; Acts 9:15; 22:14-15; John 15:16
2. Called, Acts 13:1-2
3. Directed - a. By the Word, Acts 22:10  
b. By the Holy Spirit, Acts 13:3-4; 16:6-7  
c. By common sense, Acts 9:19, 22.  
d. By circumstances, Acts 9:22, 26.

##### THEIR MOTIVES:

1. To glorify God.
2. To establish indigenous churches -  
a. Self-supporting, Gal. 6:6; Phil. 4:16; 2 Cor. 11:8  
b. Self-governing, Acts 14:21-24; 20:28; 1 Thess. 1:1  
c. Self-propagating, Rom. 1:8; 1 Thess. 1:2-8
3. To produce leaders.

##### THEIR METHODS:

1. Strategic centers.
2. Evangelization, Acts 20:19-20; 20:4; 2 Tim. 2:2.
3. Teaching, Acts 20:20-27; 1 Thess. 2.
4. Organizing, Acts 20:28; 14:21-23
5. Leaving.

##### QUESTIONS:

1. Do we have the same call today? *Act 12:9-10*
2. Are we producing men such as the early church produced?
3. What should be the main work of missions in China today?
4. What methods shall we use to train leaders to reproduce leaders?
5. What can we do to strengthen the weak leaders?
6. Should free Bible training be provided for future church leaders?
7. Is it the missionary's responsibility to select leaders?

Basic Tensions Between the Christian and a Non-Christian Society

- a. Christ's Teaching concerning the relation of the Christian to the world. Lk.21:34; Jn.15:19,20; 16:33; 17:14-16.
- b. Apostolic teaching on this subject, Rom.12:2; Gal.6:14; Jas.4:4; 1 Jn.2:15.
- c. Reason for conflict between the Church and the non-Christian world.
  1. The State was conceived of as the highest good and everything, including religion, must be subordinate to it. Christians refused to worship the Emperor and to refrain from preaching the Gospel. Acts 5:29; 17:7
  2. Exclusiveness of Christianity, Its world-wide mission. Roman law against new religions and secret associations. Acts 4:12;16:20,21
  3. Contrast in manner of living. Social, business and political relations interwoven with heathen customs forced Christians to withdraw themselves.
  4. Other religions external. Christians prayed to an unseen God. Classed as atheists. Secrecy of some of their meetings (Lord's Supper, etc.) caused them to be regarded with suspicion. (Acts 17:25)

QUESTIONS: What are the two extremes in the Christian's attitude to the world, which must constantly be guarded against?  
Why is it so difficult for the non-Christian to understand the Christian view point with regard to the world?  
What aspects of the conflict of the early days of the Church have reappeared in China today?

The Christian's Relations with Civil Authorities

The New Testament never represents Christ or Christianity as hostile to the State. Note, however, the paradoxical position of the Christian - a pilgrim and yet a citizen of an earthly state with definite obligations to the society in which he lives. I Pet.2:11; Heb.13:14

Basic Principles governing the Christian's attitude

1. Render unto Caesar the things that are Caesar's and unto God the things that are God's. Mt. 22:21
  2. Submit to every fundamental ordinance of man for the Lord's sake. I Pet.2:13  
Duty of Civil obedience, Rom. 13:1,2; Titus 3:1  
Reason for civil obedience, Rom. 13:3,4  
Spirit of civil obedience, Rom. 13:5  
Responsibility to pray for rulers, I Tim.2:2
- Submit in the light of the supreme allegiance. The Christian may submit his body to Caesar, but his conscience and faith he cannot submit.

QUESTIONS: What is the source of governmental authority? Rom.13:1; I Jn. 5:19  
When must a Christian refuse to obey the state and what Scriptures can he use to justify such action.  
Does Paul's teaching forbid a Christian from taking part in a rebellion against an evil government?  
How will the Christian regard the doctrine of the complete omnipotence of the state and what will be the attitude of such a state to the Christian?

The Christian's Attitude to Persecution

Reasons for Persecution

1. Opposition of the Jewish religious authorities. Acts 5:29, 40-42.
2. Unwavering refusal of the Christians to conform in the slightest degree to the state religion.
3. Accused of injuring trade and vested interests. Acts 16:19; 19:27
4. Misunderstanding of the Christian's position by the mass of the people and exasperation which their witness produced.

God's purpose fulfilled through persecution

1. Christians scattered and the Gospel proclaimed far and wide. Acts 8:1
2. Character of the Christians refined. I Pet. 5:10
3. An opportunity provided to witness through suffering. I Pet.2:20; Phil.1:12-14

The Spirit in which persecution was endured

Joy in the midst of suffering, courage and steadfastness. Acts 4:19-30; 5:41; 16:25; I Pet. 3:14; 4:12-16

Vital Christian consciousness of being face to face with the issues of eternity.

QUESTIONS: What effect did persecution have upon the early church?  
What characteristics of the Early Church enabled them to overcome persecution? Do they exist today in the Chinese Church?  
What is more dangerous to the church than persecution?

The Social Life of the Church

1. Family spirit in the early Church - home meetings, Acts 12:12; 20:8
2. Joy and love the most marked features of the disciples' fellowship. Acts 2:46
3. Sense of Unity which resulted in the sharing of their possessions. Acts 2:46;4:34,5
4. Realisation of their responsibility to help the poor. Jas.2:1-8;14-16;Gal.2:10; Rom. 12:13; Heb. 13:16

## The Earliest Asian Christianity

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**I**N a day when much is written on the urgency of "Asianizing" or "Africanizing" Christianity, lest it remain an alien growth on the continents of the Third World, it may be well to remember that indigenization (or contextualization, to use the currently more fashionable word) is no new phenomenon. It is as old as St. Paul, and historians have debated for decades whether the Hellenizing of Jewish Christianity in the West was an indispensable step in its growth, or an inexcusable dilution of its purity, or whether, in fact, it occurred at all.

It is too often forgotten that the Gospel moved east, and Asianized (if it was not, indeed, already Asian) as early as it moved west, and Hellenized. Why has not more attention been given to the Orientalizing of Christianity by the Nestorians? Before Christianity is too recklessly Asianized in the twentieth century, it might not be amiss to look back at church history and try to determine what Asianization meant in the first few centuries as revealed in the development of the Nestorian church.

One reason, of course, for the neglect is the comparative paucity of materials available on the Nestorian roots of Asian Christianity. The surviving documents are too slender a base to support some of the bold and contradictory statements made about these earliest Christians of Asia. Mingana (1925:347) calls them the greatest missionaries the world has ever seen. Legge dismisses them as "degenerate" (Foster 1939:112). Atiya (1968:265) selects 1000 A.D. as the date of the climax of Nestorian expansion and power. Foster takes the same date (987 A.D.) as the time of the eclipse of Nestorianism in China and the dismal end of two centuries of persecution and decline (1939:115ff.) In the field of theology the same contradictions persist. Nestorians are either heretics, condemned by the ecumenical councils, or they are ancient and apostolic Asian Christians untainted by the perversions of Western Greek philosophy (Bethune-Baker 1906).

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Some of these contradictions are only apparent. Nestorianism is not an undivided continuum. In third century Osrhoene it could have been vastly different from what it became in thirteenth century China. In fact, third century Nestorianism is not, properly speaking, Nestorianism at all. Nevertheless, it is on this earliest period — the period of first adjustments to non-Roman, Asian culture — that I wish to focus, for here, I believe, is the earliest Asian Christianity.

A word about my use of terms: I will speak of the *Nestorian* church, though that name was not used officially by Nestorians until the thirteenth century. Their own proud name for their church was the Church of the East. But east and west are confusingly relative terms, and since to most Christians Eastern Church means Eastern Orthodoxy, it seems best to use the less accurate but more prevalent name, Nestorian. The term “Asian Christianity” is also open to more than one interpretation. In this article I use it culturally, not geographically. Jerusalem, Antioch and Armenia are all geographically in Asia, but politically and culturally they belonged sooner or later to the West, to the Roman Empire. “Asian Christianity” as used here will refer rather to churches that grew and spread outside the Roman Empire in ancient, Oriental kingdoms stretching along the Old Silk Road from Osrhoene to China, and from Adiabene to India.

The general outline of Nestorian expansion to the east is familiar. Already, before the end of the first century,<sup>1</sup> the Christian faith broke strongly across the borders of Rome into “Asian” Asia. Its first roots were probably in the tiny independent principality of Osrhoene and its capital city, Edessa, where the Euphrates River curves across the Syrian border into modern Turkey.<sup>2</sup> From Edessa, the faith spread to another small kingdom 400 miles farther east across the Tigris River, the kingdom of Adiabene, with its capital at Arbela, near Nineveh. Arbela became the “nerve center,” as Mingana calls it, of Christian missionary penetration into Central Asia (1925:299).

By the end of the second century, Christians are mentioned as far east as Bactria in what is now northern Afghanistan, and mass conversions of Huns and Turks in Central Asia are reported from the fifth century onwards (*ibid.* 301ff.). By the seventh century, Persian missionaries had reached the “end of the world,” Chang’an, the capital of T’ang dynasty China. The

Chinese received them courteously and promptly put a library at their disposal (Saeki 1951:115). But Chang'an was not the end of the world. The Chinese called it the center. Its empire was greater than either Rome or Persia, and its library larger than any in the West, including the famous library of Alexandria. It might well have become the center for the evangelization of Asia. But it did not.

One of the great mysteries in the history of missions is why Christianity, having at last reached the heart of the Chinese Empire, disappeared from there so quickly. Only two hundred years later it had virtually vanished. Most writers seek for the answer in scanty records that survive from the Chinese missionary frontier. It could be equally important to study more abundant records of its roots in Syria and Persia for clues to explain both the amazing strength of the Nestorian missionary advance, and its equally surprising collapse.

Early Syro-Persian Christianity may be divided roughly into four periods:

1. The Edessa-Arbela period: the Syrian roots. (100—226 A.D.).
2. The Sassanian period: the Persian base. (226—642 A.D.).
3. The Arab period: survival in isolation (642—1258 A.D.).
4. The Mongol period: revival and destruction (1258—1500 A.D.).

For purposes of chronological comparison, let me add some dates for Nestorian Christianity in China.

1. The rise of Nestorianism in T'ang China. (635—781 A.D.).
2. The disappearance of T'ang Christianity. (781—980 A.D.).
3. Temporary reappearance under the Mongols. (1200—1368 A.D.).

In this article I will deal only with the earliest period, the Edessa-Arbela, or Syrian, period. The principal primary sources include two works from the first two Asian theologians, that radically dissimilar pair, Tatian the ascetic, and Bardaisan the hedonist. Tatian's *Address to the Greeks* establishes the distinctively Asian character of Syrian Christianity outside the Roman empire while Bardaisan's *Dialogue on Fate*<sup>3</sup> proves the intellectual originality of the Edessene theological tradition. These two works are all that survive from the second-century theologians.<sup>4</sup> *The Acts of Tomas*, which is perhaps from the early third century, represents another side of Edessene Christianity, the

romantically superstitious popular faith of the time (see Klijn 1962). Another work, dating perhaps to the second century, the *Odes of Solomon* (Charlesworth 1973) throws light on the liturgy and asceticism of the period, and two later works, the fourth-century *Doctrine of Addai* (Curetton 1967:6-23), and the sixth-century *History of Mshiha-Zkha* (Mingana 1908:1-168) contain the traditional histories of the beginnings of Christianity, the one in Edessa, the other in Arbela. A different version of the Arbela tradition is found in the *Acts of Mari* (Abbeloos 1885), which dates to about the same period.

The Christianity which these ancient documents portray is the first clearly delineated expression of the faith outside the Roman Empire and, therefore, the earliest example of what can properly be called Asian Christianity (See Medlycott 1905).

Ancient tradition traces this Syrian Christianity back to earliest apostolic times. Eusebius, the father of church history, incautiously connects it with Jesus himself. A letter (he asserts) was found in the Edessa state archives written by Christ to King Abgar promising to send a missionary healer. The Jesus-Abgar correspondence became famous and the legend refused to die even after papal condemnation as spurious, in the fifth century (Segal 1970:62-77). It contains at least this much truth: Edessa is undoubtedly one of the oldest centers of the Christian faith in the world. It had the earliest known Christian church building; it produced the first New Testament translation, the first Christian king, the first Christian state, perhaps the first Christian poet, and even the first Christian hermits. The church building is mentioned in the *Chronicles of Edessa* in its account of a great flood in the year A.D. 201 which damaged "the nave of the church of the Christians" (*ibid.* 24). The first New Testament translation was Tatian's harmony of the gospels, the *Diatessaron*, which was probably compiled either in Edessa or Arbela (Burkitt 1904:76). The first Christian king, as tradition has it, was Abgar the Black, of Edessa, a contemporary of Jesus. This is doubtful, to say the least. But by firmer historical evidence, it could very well have been that king's later successor, Abgar the Great (A.D. 177-212), friend of the Christian philosopher-poet Bardaisan, and protector of the church. If so, then Asia had a Christian king and a Christian state a hundred years before the conversion of Rome under Constantine.<sup>5</sup>

But what kind of Christianity was the Syrian Christianity

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which became the root-faith of Nestorian missionary expansion across the continent? For one thing, it was emphatically and unashamedly Asian. "I am an Assyrian," said its first theologian, Tatian, proudly, writing about 170 A.D. The whole thrust of his *Address to the Greeks* is a recapitulation of all the ways in which Asia (i.e., the non-Greek world) excels the West. Where did the Greeks learn their astronomy, he asks. From Babylon, from Asia. Their alphabet? From the Phoenicians, from Asia. Their poetry and music? From Phrygia, from Asia. Their postal system? From Persia, from Asia. "In every way the East excels," said Tatian in his *Address to the Greeks*, "and most of all in its religion, the Christian religion, which also comes from Asia and which is far older and truer than all the philosophies and crude religious myths of the Greeks."

This Asian Christianity for a thousand years spread faster and farther than either of the Western sects, Roman Catholicism or Greek Orthodoxy. It was further distinguished by intense missionary activity, excessive asceticism, theological orthodoxy (for the most part), and a quickness to indigenize, all of which help to explain its rapid cross-cultural expansion.

Its first characteristic was missionary compulsion. From the very beginning, Nestorian, or "Syrian" Christianity as it is better called in this period, was a spreading, evangelizing faith, growing so fast that within a century and a half it had broken out of its first bastions in the little semi-independent border principalities of Osrhoene (Edessa) and Adiabene (Arbela) and had permeated the Persian Empire from "the mountains of Kurdistan to the Persian Gulf" (Mingana 1925, 1:27; Stewart 1928:4). The widespread popularity of a "missionary romance" like the *Acts of Thomas* was no accident. Edessa's heroes were missionaries. Inevitably such literature abounded in dubious miracles and triumphalism, but there is also a curiously authentic note of reluctant compulsion in the old traditions of the first Syrian missions. Thomas, for example, in the *Acts*, goes to India, not in the all-conquering, aggressive manner of the usual missionary hagiographies, but is dragged fighting all the way against his "call" to Asia. The book opens with the apostles gathered in Jerusalem to obey the Lord's commission to "go into all the world." They draw lots to divide the world between them. When the lot for India falls to Thomas, he refuses to go. "I am too weak to travel," he says, "and how can I, a Hebrew, preach to

Indians?" He does go, finally, but only after the Lord, as a last resort, appears and sells him as a slave to an Indian merchant who carries him off in servitude to the east (James 1924:365).

The same note is found in one of the Arbela missionary traditions. Here, the missionary is Mari, disciple of Addai, the disciple of Thomas, who is sent out from Edessa "to the regions of the east" but writes back in failure, "The inhabitants are worthless heathen. I am not able to do any good." He begs to return, but the church orders him to persist, so reluctantly he sets himself to the evangelization of Persia (Abbeloos 1885:43-138; Stewart 1928:3ff.). There is no question that from the beginning the Asian church was a missionary church, and if in missionary motivation its missions seem to be more missions of obedience than of zeal and love, it was in this not at all unlike the primary pattern of the New Testament church (Acts 8:26ff.; 13:1-4).

Consciously or not, those first Syrian missionaries seemed to follow a strategy of missionary expansion which has almost always been characteristic of the church's periods of greatest advance, that is, evangelization not so much of individuals as of peoples in racial or cultural groupings as they become receptive to the Gospel. There is persuasive evidence that in the earliest period of Asian expansion these "bridges of God" (as they have been called by McGavran 1955) were the communities of the Jewish *diaspora* in Syria and Mesopotamia. In Edessa, for example, the legendary missionary Addai, finds his first shelter with Tobias, a Jew, according to Eusebius. Arbela's earliest Christianity was even more pronouncedly Jewish. Its kings had been converted to Judaism in the first century, according to Josephus, and the transition to Christianity must have occurred very shortly thereafter if the legends of Mari are to be believed.<sup>6</sup> At any rate, it is a fact that in the later sixth-century *History of Mshiha-Zkha*, the earliest bishops of Arbela all have Jewish names — Isaac, Abraham, Noah, Abel — and only later do the names become Syriac and Persian. Segal ably summarizes this aspect of the Syrian missionary advance:

Christian evangelists found in the Jewish communities tools ready to hand for the diffusion of their faith; for they were close-knit congregations, respected by their neighbors, willing to accept the Christians as allies against the dominant paganism, well-acquainted with the methods of analysis and argument best suited to the theological climate of the country, and well-acquainted too with the doctrines of the Old Testament (1970:43).



The *Doctrine of Addai* had pointed to the Jewish connection long before: “The Jews also skilled in the law and the prophets, who traded in silks, they too were convinced and became disciples” (Cureton 1864:14).

Underlying and empowering the missionary spirit of the Syrian church was a trio of important virtues indispensable for Christian mission: discipline, faithfulness to the Gospel and adaptability. A political factor, also, should not be minimized, namely, that it was free to evangelize, more so at that period than was the church in the West.

The first of the trio is discipline. The example of the Apostle Thomas in the *Acts of Thomas* set the tone for an ideal of rigorous self-denial which permeated the early eastern church. This is how Thomas is described:

. . . *he fasts much and prays much, and eats bread and salt and drinks water, and wears one garment, and takes nothing from any man for himself, and whatever he has he gives to others* (Klijn 1962:74).

The theological roots of this ideal can be traced back to Tatian, that most anti-western of all church fathers. His writings emphasize a radical denial of all the world of matter — meat, wine, possessions and even marriage.

But there was much that was not so darkly negative about Syrian asceticism, most importantly, perhaps, its concept of the Christian life as a life focused and disciplined by a direct covenant relationship with God. The discipline of the covenant appears in the earliest Syrian documents. The *Odes of Solomon*, found in 1909 and attributed to the primitive second-century Edessene church, lay particular stress on the centrality of the covenant. It is a discipline of commitment between God and man in which both are bound by an oath, a covenant promise, and in which “man’s responsibility is taken as seriously as God’s grace.” The true Christian is a “son of the covenant” or “daughter of the covenant,” bound to God by oath as a warrior against the world, the flesh and the devil (Voobus 1956: 13, 63, 100ff.). In this concept of the church as a “community of the covenant” lie the roots of Syrian monasticism, which Atiya (1968) has called “the backbone of Nestorian missionary expansion.”

Another characteristic of that early Syrian Christianity was its faithfulness to the Gospel. This has not always been acknowledged. Until recent discoveries brought to light the

original teachings of Nestorius and cleared him of most of the charges of his opponents, Nestorianism suffered through the centuries from the stigma of heresy. Even the earlier Syrian church was unfairly made retrogressively suspect, though it had developed in harmony with the West for three hundred years before Nestorius was born, and though Nestorius was from the Roman west not the Asian east.

The theology of the earliest Asian churches insofar as we can reconstruct it from Tatian's *Oratio*, or in more popular form, from the *Acts of Thomas*, (or even to a lesser extent from the more aberrant Bardiasan), is not significantly more unorthodox than much of the writings of the western fathers in that age when orthodoxy had not yet been defined by the councils. Tatian, for example, takes apostolic authority as the test for scriptural canonicity, acknowledges the deity of Christ and the preexistence of the Logos, and even accepts the incarnation, which is by far the sharpest test of orthodoxy for this period (See Harnack 1901, McGiffert 1960, Bethune-Baker 1903). The *Acts of Thomas*, despite its exaggerated miracles, dubious history, and even perhaps a slight trace of docetism, despite also its attribution of female gender to the Holy Spirit as the "compassionate Mother," is still clear in its gospel message. Salvation is by faith alone in the incarnate, living, risen Lord, who, with God the Father and God the Holy Spirit, is alone to be worshiped and adored, and in whose name believers are baptized (Klijn 1962:77). It was an apostolic faith and an apostolic New Testament that Syria's Asian missionaries carried to the East.

A third characteristic of the Christianity in that early period was its adaptability. It indigenized. It quickly gave Syria the Gospel, not in Hellenistic Greek but in its own tongue. This recognition of the vital importance of evangelizing and teaching in the vernacular may well have been the most important contribution of Edessa and Arbela to the expansion of the faith. As early as the middle of the second century, about 150 A.D., the Mesopotamian scholar, Tatian, had translated the gospels out of the *koiné* Greek, in which he felt they had been imprisoned, and put them once again, harmonized in his *Diatessaron*, into the language of Jesus. Syrian Aramaic, which was the language of Edessa and Arbela, differed from the language of Palestine, says professor Burkitt, "hardly more than lowland 'Scots' differs

from standard English" (1889:12). It was not only the language of Jesus, it was also the language of the people, the lingua franca of the whole Syrian and Mesopotamian world. Not until the Gospel was presented in the popular tongue did it begin to spread outside the Greek-speaking cities into the Syrian countryside (Burkitt 1904:45). Emphasis on the vernacular remained a characteristic of Nestorian missions. In Persia, later, even when the ecclesiastical language remained Syrian, the language of mission was Pahlavi. In the Far East, Nestorian missionaries gave alphabets to Mongol tribes like the Uighurs so that they might read the Word in their own tongue.

The three effective marks of the primitive Syrian church, discipline, fidelity and adaptability, put their stamp so indelibly on the resulting waves of missionary outreach that four centuries later when missionaries at last reached China, the faith they brought to the court of the T'ang emperors was still called the "Syrian religion" (Saeki 1937:79) though the Nestorians had long since been expelled from Syria and had found a new church home and base in Persia.

It would be tempting to stop here, but there is a less appealing side of the picture which must be mentioned in closing. As the virtues of the early Syrian Christians of Edessa and Arbela help to explain the incredible achievements of Nestorian missions, so also do its weaknesses throw light upon the disappearance of that church from the pages of history.

Each of its virtues seems to have had an obverse, distorting shadow. Its discipline, for example, proved all too vulnerable to the warping influences of fanaticism. What began with the promise of a community of committed who had covenanted with God to save the world too often ended only as a scattering of unwashed hermits whose only covenant was to give up the world. These were the "Encratites", condemned by the West but revered in the East.

Tatian, a very Asian theologian, as we have seen, was called the "father of the Encratites." The word means "those who are self-controlled," and is used of extreme ascetics. There are hints of Tatian's renunciation of the world in his *Address to the Greeks*. The "ignorant soul," without the light of the Logos, he says, "if it continues solitary, . . . tends downward toward matter, and dies with the flesh." And again, "The perfect God is without flesh; but man is flesh," and sin and death come from the lordship of

matter: "Matter desired to exercise lordship over the soul" and "gave laws of death to men."

He is even more extreme in some of his lost works, but it must be remembered that these survive only in the quotations of his enemies and must be received with caution. It is in these works that he is said to have rejected meat, wine and even marriage. Jerome, for example, writes, "Tatian . . . the very violent heresiarch of the Encratites, employs an argument of this sort: 'If any one sows to the flesh, of the flesh he shall reap corruption;' but he sows to the flesh, who is joined to a woman; therefore he who takes a wife and sows in the flesh, of the flesh he shall reap corruption" (quoted in Roberts, Donaldson & Coxe 1903:82).

The same tone of abnormal self-denial runs through the *Acts of Thomas*. Marriage is considered sinful. The apostle is invited to sing at the wedding of a royal princess and sings so persuasively of the "incorruptible and true marriage" which is union with God alone, that the royal bride and groom renounce the joys of married life and consecrate themselves in perpetual virginity to Jesus Christ, the Heavenly Bridegroom (Klijn 1962:66-71).

This unbiblical, over-asceticism became the popular model of spirituality in the Eastern Church. Ascetic monasticism may actually have originated in Syria, rather than in Egypt, as is usually stated. It was not until A.D. 270 that St. Anthony of Egypt, whom Athanasius called "the founder of asceticism" renounced the world, whereas Tatian, the father of the Encratites, lived a whole century earlier. The lonely monks of the Syrian desert were even more fanatical than their Egyptian counterparts. They chained themselves to rocks. They bent their bodies under huge iron weights. They walled themselves up in caves. They set themselves on fire (Voobus 1956:passim). The first of whom we have record was Atones, who lived like a wild beast in the caves of Edessa, by the well where Jacob met Rachel. His only food was uncooked grass (Carrington 1957:212). In many ways the Encratites more resembled today's Hindu *fakirs* than Christian saints; so much so, in fact, that one recent scholar traces their wild excesses not to Tatian, but to pagan India through the corrupting influence of Manichaeism (Voobus 1956:164). Mani, it will be remembered, journeyed from Mesopotamia into India and back around A.D. 300, and Ephrem of Edessa, writing shortly thereafter, denounces him for bringing back "the lie from India."

By the end of the fourth century, the Western Church had begun to condemn as heretical the more radical sects of the Encratites. The West eventually managed to regulate its monasticism. Its monks became its scholars. But in the Eastern Church the ascetics were too numerous, too powerful, and too popular to be condemned and that Church capitulated and made its peace with them (Lietzmann 1961:169). Too often the saints of the early Asian church were the unwashed, celibate hermits and anchorites living in the caves of the deserts, or on high pillars baking in the sun.

It was a distortion of the Gospel that produced this warping of the concept of Christian discipline. What was said earlier about the Eastern Church's fidelity to Christian truth must now, alas, be qualified. It is true that the fundamentals of the faith can all be found in these second century Syrian documents, but it is also true that the second century in Asian Syria produced only two theologians — Tatian and Bardaisan — and of these two, the first was "half Father and half heretic" and the other had to be excommunicated.

Tatian has been defended from the attacks of Western opponents, such as Irenaeus, on the grounds that his Orientalizing of the Christian faith was no more of a distortion than their Hellenizing of it (Carrington 1957:164), but it is difficult to support a renunciation of the world so radical that Tatian begins to wonder whether a God who would create the world of matter which is evil could really be the supreme God. Tatian is so repelled by sex, even in marriage, that he doubts whether Adam was really saved, or that Jesus could be a physical descendant of David (Harnack 1905; Voobus 1956).

As for Bardesanes, it is still a question how far his conversion from philosophic gnosticism was able to "wipe away the filth of the old heresy," as Aytoun has put it. But he is at least a refreshing change from the grim asceticism of Tatian. What Drijvers has said about Bardaisan and Mani applies as well to the startling contrast between Bardaisan and Tatian. "The difference," says Drijvers, "is between an optimistic view of man and a pessimistic view, between an active fighter against evil and a passive ascetic, between acceptance of existence and longing for salvation" (1965:226).

Bardaisan (or Bardesanes, as he is known in Latin) was an Edessene nobleman, a sportsman, a friend of the King, a poet and philosopher who thoroughly enjoyed the luxuries of his

position.<sup>7</sup> His theology is a theology of freedom, not restraint. God made man free and commands him to do nothing he cannot do. Man's nature is not to do wrong, but to be free. Fate is strong and can disorder nature, but man's liberty forces back and disorders fate itself (Drijvers 1965:77ff.). Sex is not sin but is to be enjoyed. It is, in fact, purifying. It dilutes the amount of darkness in the world, says Bardaisan, and here he comes dangerously close to a more modern Asian heresy, the secret "restoration" doctrine of the *Tong'il-kyo*, the "*p'i-ka-rum*" or blood sharing of "the Rev." Moon Seon-myung.<sup>8</sup>

But such a comparison is not fair to Bardaisan. There is nothing unhealthy in his championing of normal human relationships against the abnormalities of the ascetics. His theological weakness lies in another direction: syncretism. His Christology, his sense of sin and his understanding of salvation are all inadequate because they have been deformed to fit an overarching cosmology derived from so many different sources that it is difficult to grasp any one coherent picture of it. Christ is not the great turning point in the cosmic process, for salvation had already begun, long before, at the moment of creation. Out of the Holy Ghost, the Mother, came two daughters, the earth and sea, and out of the sexual union of the Father and the Mother comes Christ, the Son of Life, who is also the Word of Life, the Logos. This Logos passed through Mary and found lodging in Jesus of Nazareth. The Father and the Mother (i.e., God the Father and God the Holy Spirit) are also the Sun and the Moon, and like the stars, have mysterious, spiritual power to shape man's fate and limit his freedom. Salvation and freedom come from knowledge, knowledge of the Logos, the Son of Life, the "spirit of preservation," which the Moon receives from the Sun and sends into the world (see Drijvers 1965:85-224).

In this confused and fanciful mixture of astrology, cosmology and theology are the seeds of Bardesanes' downfall. In the end, his keen, inquiring mind — Burkitt (1904:157) calls him "the only original thinker which the Syriac Church produced" — fell prey to the besetting sin of the syncretist, a willingness to adapt the faith so far that it loses its own Christian identity. Oriental astrology, Greek philosophy, sub-Christian Gnosticism, Persian magic and Hellenistic science all fought with the Christian faith to find a place within his system of thought. But the Greek and

Persian lions did not lie down easily with the Christian lamb, and in the end they destroyed Bardaisan.

Just as serious is the possibility that the popular Christianity of Edessa, the faith of the ordinary believers, was from the beginning cripplingly infected with pagan superstitions, and that the Christian literature of the time, rather than condemning it, accommodated itself to it. Bardaisan, at least, was finally charged with heresy, but the magical and mythological fantasies embedded in the *Acts of Thomas*, for example, which was enormously popular in Edessene Christian circles, were not only tolerated but perhaps encouraged.

An issue is the disputed cult of the Heavenly Twins in Edessa, and the purported adaptations of the St. Thomas missionary tradition to take conscious advantage of its popularity. Two great pillars, fifty feet high, still stand on the citadel in Edessa (now Urfa). It is claimed that they marked a temple of the Dioscuri, the divine twins of the Roman Pantheon, Castor and Pollux, the wonder-working gods of storms and healings and carpenters. The Roman deities may even have been later substitutes for an older, Asian set of divine twins, the Edessan gods of Nebo and Bel.

At any rate, it has been charged that when the early missionaries brought the Christian faith to Edessa, instead of trying to abolish the ancient pagan worship, they cunningly substituted for the pagan twins a set of Christian twins. But where would they find twins in the gospels? One was easy to identify, "Thomas, called Didymus" (John 11:16), or "Thomas the Twin." But his twin? This is where a questionable bit of adaptation is said to have occurred. In the *Acts of Thomas*, the apostle, called Judas Thomas, is the twin of Jesus himself! A demon notes the resemblance. A colt miraculously speaks and addresses him as "Twin of the Messiah." A bride sees the Lord and mistakes him for Thomas, but the Lord replies, "I am not Judas (Thomas), but I am the brother of Judas."<sup>9</sup>

If this is indeed not coincidence but a calculated attempt to trade on latent superstitions among the people of Edessa, and if this is one reason why the *Acts of Thomas* was so popular and the Thomas tradition so strong there, it raises serious questions concerning the honesty and methods, if not the motives, of the

first waves of Asian evangelists in Syria. It would represent a potentially fatal misuse of the principle of adaptation.

The example of Bardaisan and the Thomas legends in the days of the Nestorian beginnings are perhaps a foreshadowing of what four centuries later may have happened in China, when, as the Oxford scholar, James Legge has observed, the Nestorianism of the missionary frontier allowed itself to be “swamped with Confucian, Taoist and Buddhist ideas” and sank into a “degenerate, nominal” kind of Christianity (in Foster 1939:112).

Such harsh criticism may not be completely justified. After all, the final end of Nestorianism did not come until the conquests of the Persian Mongols, and then it was as much by physical annihilation as by internal decay. Nevertheless, just as the strengths of that early Asian Christianity do much to account for the breadth and rapidity of its expansion, so also its weaknesses may account in some part for its tragic disappearance.

#### Notes

1. J.B. Harnack's monumental *Expansion of Christianity in the First Three Centuries*, lists no Christian communities outside the Empire in the first century, but later discoveries suggest otherwise.

2. J.B. Segal (*Edessa, The Blessed City*) thinks the first Christian center may have been Arbela.

3. For English texts of these speeches, see Roberts, Donaldson and Coxe (1903:59-83) for that of Tatian, and Drijvers (1965) for the *Dialogue*. This latter is sometimes ascribed to Bardaisan's disciple, Philip.

4. The “Thomas” churches of India, even if they date as claimed from the apostle do not emerge from the shadows of undocumented history until at least the fourth century.

5. Segal (1970:73, 80) doubts that Abgar the Great (whom he identifies as the VIIth, not the IXth Abgar) was actually converted; Aytoun and others call him the first Christian king (1915:140ff.).

6. Segal (1970) emphasizes the Jewish element in Arbela's Christianity, and tends to date the conversion of Arbela even earlier than that of Edessa.

7. A biography of Bardaisan is to be found in the twelfth century *Chronicle of Michael the Syrian*. It is translated by F. Nau, *Une Biographie Inédite de Bardesane l'Astrologue. Tirez de l'histoire de Michel le Grand, Patriche d'Antioche*, Paris, 1897.

8. *Tong'il-Kyo*, which is Korean for Unification Church, is known in the West by its full title, Holy Spirit Association for the Unification of World Christianity (see Yun-Ho Ye 1959:40).

9. Rendel Harris (1903, 1906) links the cult to Edessa and suggests most forcibly the likelihood of syncretistic adaptation. But Segal (1970) rejects Harris' “elaborate theory” that the columns are to the twin deities. See the lively discussion in Marjorie Strachey's *The Fathers Without Theology* for further suggestions that there may have been a pious juggling of traditions.



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## MISSION TRENDS<sup>#2</sup> "EVANGELIZATION"

CO-EDITORS: Gerald H. Anderson      Thomas F. Stransky, C.S.P.

There is an urgent concern to understand and effect the ways by which the Gospel is proclaimed and explained. Many Christians witness a compelling urge to awaken living faith in persons throughout the world.

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THE PRIMITIVE CHURCH

(33 - 313 A.D.)

"We are losing our Christianity," said Dean Inge some time ago, "mainly because Christianity is really a creed for heroes, and we are harmless good-natured little people who want everybody to have a good time."

If there is any truth at all to the gloomy Dean's disparagement of our 20th Century Christianity, then I think it might prove to be a good discipline for us to look back for a few moments to the heroic age of the Church, back to the days when the early Christians rallied from the shock of of the crucifixion of their Lord and marched forth to conquer the empire that had put Him to death.

But immediately a strange fact faces us. The heroes of that age are not at all the giants we expect them to be. The heroes of the Church's heroic age are, oddly enough, harmless, good-natured little men who, in their own particular way, wanted everyone to have a good time. Athens laughed at Paul, and Corinth mocked his mediocrity. Forty years later, when the Emperor Domitian set out to exterminate Christianity, after he had exiled its greatest leader, John, on the island of Patmos, his crooked mind suggested that he should not neglect the relatives of Jesus himself, so he set soldiers to scouring Palestine for kinsmen of the Lord. They brought back two grandsons of Judas, the brother of Jesus, and when the proud Emperor saw their poverty and rustic simplicity he laughed. "What have I been afraid of these people for," he said, and called off the persecution.

What the Emperor failed to see, and what distinguished them from today's "harmless" Christians, is that those early harmless, good-natured little people called Christians were men with a mission as innocent-looking but as inexorably explosive as a time bomb. They looked like the fishermen and cobblers and small farmers that they were, but in Christ they were born warriors and very great men.

Harmless and mediocre they looked, but within forty years after the death of Christ these Christians had won their first great struggle: the fight against Judaism. I don't need to tell again here the New Testament story of how, led by the Apostle Paul, Christianity refused to become a narrow, legalistic Jewish sect, but proclaimed itself a free faith for the whole world. We have traces ~~of~~ in the writings of the Elkesaites and the Ebionites (who might have been, but probably weren't, the people of the Dead Sea Scrolls) of what the Christian Church would have looked like if those early Christians had lost this struggle. But they won. The gateway to heaven, they said, is Christ, not circumcision.

It was this very victory, however, which brought down upon them their next great struggle, the fight for survival against Rome. If you Christians are not Jews, said Rome, we must destroy you. This battle begins about 70 AD which marks the end of Judaistic Christianity and brings into sharp focus the Roman conquerors wading into Jerusalem knee-deep in the blood of a

million slaughtered Jews. For the next 200 years it was the blood of  
§ Christians through which they waded.

Unfortunately, the story opens with a blank. Post-Biblical church history is like a book with the first chapter missing. The 30 years from 70 AD to 100 AD are probably the most crucial years in the history of the church, but alas they are also the most obscure. These were the years when the second generation Christians, the believers who had never seen Jesus took over the leadership of the church. These 30 years saw the beginnings of a church organization. How much denominational argument would be saved if we only knew just how those first Christians organized their churches. Those were the years when the church began to adjust itself to living in the world--could a Christian fight, could he own slaves, could a minister marry? The first answers to these questions are lost.

But above all these were the years of persecutions, as for the first time it became illegal to be a Christian, and the Church stopped preaching on street corners and became a secret society, a church of the catacombs, with secret passwords and signs. The earliest creeds were probably these passwords which admitted the initiates into the secret meetings:-- passwords like "Jesus Christ is Lord", or the very popular one, "Jesus Christ, the Son of God, is Saviour". This one spread like wildfire because its initial letters (IXTHUS) spelled the Greek word for fish, and the fish at once became one of the earliest symbols of the Christian faith.

*Ἰησοῦς Χριστός Θεοῦ υἱός σωτήρ*

Why did it so suddenly become illegal to be a Christian. It was because the church's victory over the Judaistic legalizers at last made clear that there was a difference between Jews and Christians. As long as Christians were considered Jews, Rome had nothing against them, for Jews occupied a very privileged place in the Empire. They were so troublesome and such good fighters (witness the blood-bath that preceded the fall of Jerusalem) that Rome thought it best to stir them up as little as possible, and even went so far as to exempt them alone, out of all the religions of the Empire, from the duty of Emperor Worship in deference to their fanatical monotheism. Tolerant and orientalized, Rome played host to any god who would share honors with the Empire. Only the Jew's jealous Jehovah was allowed the undivided worship of his people. So as long as the Christians were Jews they were safe, but once they refused to call themselves Jews, and professed to worship what seemed to be a new god, Christ,-- they came under the jurisdiction of the laws of the state which demanded Emperor worship. As soon as Christianity became a new religion, it became illegal and treasonable.

Eusebius, the first ~~Christian~~ church historian, mentions ten great persecutions, but the story of Polycarp is the story of all the martyrs. This 86-year-old Bishop of Smyrna, a disciple of the Apostle John, was, in the middle of the second century the most honored figure in the Christian world. His captors found him on his farm, just outside the city, and, mild and harmless like all those early Christian heroes, he invited the men who were about to throw him to lions, to stop and wash and eat in his home before they dragged him away.

Impressed and touched, the soldiers begged him to recant. They didn't want to kill him. "What harm is there in saying Caesar is Lord, and sacrificing and the rest of it, and so saving themselves", they said. The old man just shook his head. "I do not intend to do what you advise me," he said. As they entered the stadium the mob howled for his blood, but the Proconsul himself tried to save him. "Just swear by Caesar," he said, "and I will release thee. Revile the Christ." And Polycarp said, "80 and 6 years have I served Him and he hath done me no wrong; how then can I blaspheme my King who saved me." Then at last the Proconsul showed anger. "I have wild beasts," he said. "Bring on your beasts," said Polycarp. "I'll burn you with fire," said the Roman. "Bring it on," said Polycarp. "You threaten fire that burns for a little while and is quenched; you are ignorant of the fire of the judgment to come." Then the mob poured down with logs and fire, and were about to nail him to the stake. "Let me be," he said. "He who gives me power to stand the fire, will give me power to stand here untroubled without your making me fast with nails." And as the fire rose about him, says the ancient witness, he was in the midst "not like flesh burning, but like gold and silver being fired in a furnace" (Martyrdom of Polycarp)

Last and greatest of the persecutions was that under the Emperor Diocletian. His own wife and daughter were Christians, yet in 303 AD he issued three edicts in rapid succession, each more terrible than the last: 1) destruction of churches, 2) torture of the clergy, and 3) compulsory sacrifice. He even sprinkled all the food in the marketplaces with sacrificial wine, so that scrupulous Christians must apostatize or starve to death. But the reign of terror was useless. As Christ promised the church, "The gates of Hell could not prevail against it." Rack and torture, irons and flames could not destroy it. Worn out by the struggle, Diocletian left his throne, turned over the Empire to two assistants, and retired to a summer villa in Illyria to grow cabbages. Even Galerius, the most able of his successors and the most vindictive of the persecutors, at last recognized the futility of his attacks on the church, and riddled with disease, lying near death's door, issued the first imperial edict of toleration of Christianity. On April 30, 311, the tired, sick old Emperor issued his amazing rescript granting an end to persecution and at last asking the prayers of the Christians whom he had sought so ruthlessly to exterminate. These are his very words: "Wherefore it will be the duty of the Christians, in consequence of this our toleration, to pray to God for our welfare, and for that of the public, and for their own; that the commonweal may continue safe in every quarter, and that they themselves may live securely in their habitations."

[Julian - "Ihm has conquered, O pale Galilean"]

While the Christians thus victoriously withstood the attacks of Rome without, another less dramatic, but far more important inward struggle was being carried on within the church. This was the struggle against heresy and division.

The earliest church was a simple fellowship of believers with one Lord, one faith, one baptism. Its spiritual unity, reenforced by the authority of the apostles, was a greater integrating force than any formal, organizational unity could have been among the scattered congregations. The unity was from above, not on earth. "The Church of God sojourning in Rome to the Church of

God sojourning in Corinth..."begins the first Christian document that comes down to us after the 30 years of silence which I mentioned above. It is Clement of Rome's Epistle to the Corinthians, and significantly enough, this Roman bishop (called the third Pople by Catholics) knows of no unity centered in Rome, only the unity that comes from God: "The Church of God in Rome to the Church of God in Corinth.."

But after the death of the apostles, differences began to appear among the churches, and heresy raised its ugly head.

Take Marcion, for example. He came, about 150 AD like an angel of light from the Black Sea to Rome with a gift of \$10,000 for that poor and persecuted church.

Less dramatic, but far more important in its effects on the infant church was another <sup>inward</sup> struggle being carried on within the church even while it withstood the attacks of Rome without. This was the struggle against heresy and division. The first church was a simple fellowship of believers with one Lord, one faith, one baptism. This spiritual unity, <sup>reinforced by the auth. of the apostles,</sup> was a greater integrating force than any formal, organizational unity, ~~other than the authority of the apostles~~ ~~unnecessarily~~ could have been among the scattered congregations. But after the death of the apostles differences began to appear and heresy raised its ugly head.

Take Marcion, for example. He came, <sup>about 150 A.D.</sup> like an angel of light from the Black Sea to Rome with a gift of \$10,000 to that poor and persecuted church. But the church soon discovered that rich & generous tho he was Marcion had peculiar ideas. He was bitterly anti-Jewish, and carried his dislike of Judaism as far as to reject the O.T. because it was a Jewish bk., and the God of the O.T. because he was a Jewish god. Even the N.T. didn't satisfy him. It made Jesus too much of a man and not enough of a God, so he cut out all the gospels except part of Luke, and all the rest of the N.T. except Paul's letters. The church at Rome promptly threw him out, refunding his \$10,000 incidentally, which increases my respect for the early church - but excomm. didn't stop Marcion. He ~~wasn't~~ immediately organized his own church which grew & spread and soon boasted 100,000 members.

Faced with this problem, a schismatic church, with a different Bible, and rival officers, the church of the apostles organized to defend itself, but in the defense it became a thing transformed and crystallized. The church of the 1<sup>st</sup> c. was liquid, adaptable, shaping itself to whatever form the circ. required in different parts of the Empire, but into that liquid was dropped a crystallizing factor, heresy, and the liquid began to harden.

lives for many years to come.'

Thus God, in His wise and loving providence, has called one who gave such high promise of a significant service to the Church in China to enter into the larger service and richer fellowship of the Church Triumphant.

The Board shares with Mr. Brvant, with Adeline's parents, her two sisters and brother, and with a host of friends in this heavy loss." (Bd. 9/16/47)

NEW MISSIONARIES

39. Arp, Miss Jane E. - Transfer to 1948 Reinforcement List

"47-907 - The Board VOTED to transfer Miss Jane Arp (China) from the Reinforcement List for 1947 to the Reinforcement List for 1948." (Bd. 10/20/47)

40. Boyd, Rev. Richard W. - Status changed to appointee-in-waiting

"47-760 - In view of the fact that the Rev. Richard White Boyd will not be ready to go to China for an indefinite period of time, the Board VOTED to transfer him from the status of an appointee within the Reinforcement List for 1947 to that of an Appointee-In Waiting." (Bd. 9/16/47)

41. Deason, Miss Dorothy - Appointment to China: transfer to Japan

"47-751 - The Board VOTED to appoint Miss Dorothy Deason, R.N., within the Reinforcement List for 1947, with assignment to China." (Bd. 9/16/47)

"47-883 - In view of the fact that Miss Dorothy Deason (China) has given up her position in the Family Nursing Service of Minneapolis in order to start Chinese Language Study, it was VOTED to place Miss Deason on salary with all allowances, including pension, as of September 19, 1947." (Bd. 9/30/47)

"47-1082 - In view of the fact that Miss Dorothy Deason, R.N., has announced her engagement to the Rev. Louis N. Grier (Japan) the Board VOTED to changer her assignment from China Council to Japan." (Bd. 11/18/47)

42. Moffett, Dr. and Mrs. Howard F. - Temporary assignment to China

"47-1083 - In view of the invitation from the China Council for Dr. and Mrs. Howard F. Moffett to serve in China until the way is open for them to go as a family to Korea, the Board VOTED to cancel Board action #47-765 and to assign Dr. and Mrs. Moffett to the China Council on the above basis, as of November 1, 1947." (Bd. 11/18/47)

DR. MOFFETT:

BIRTH: August 16, 1917, Pyengyang, Korea

EDUCATION: Wheaton College, 1935-39, B.S. Major: Zoology; Northwestern University Medical School, 1939-43, M.D.; 2½ months of courses in Neurology and Psychiatry, Surgery and Pediatrics at New York Post-Graduate Medical School, 1947.

EXPERIENCE: In College, member, C. E. Society; staff member on college paper; athletic letters - tennis, basketball, soccer; captain, athletic team; on Varsity Squad; member, Journalistic Fraternity; President, Foreign Relations Club; member, International Club; President, Excelsior Literary Society; Business Manager, College Annual. Selected for "Who's Who" in U. S. Colleges and Universities." Gospel Team Work; Sunday School teacher. Received commission as a Naval Reserve Officer, April 8, 1942. Internship, Charity



Three walls of defense were thrown up against heresy: creed, canon and clergy. The true church was the church which possessed an apostolic creed, an apostolic Bible, and an apostolic ministry. Creed, canon and clergy.

Here the Apostles' Creed first appears - not as a simple rule of faith, because it leaves out too many things, <sup>and include too many unimportant things.</sup> - ~~salvation, grace & the love of God, for ex.~~ <sup>not so much to summarize the truth as to</sup> it was used ~~to~~ <sup>expressly</sup> to combat what was not true. Almost every article in it was denied by Marcion - ~~creation by God~~, why bother to mention Pontius Pilate, for example - and leave out salvation; why did it say dead and buried, and not why didn't it just say X<sup>t</sup> died. <sup>So, too its first article: so. incomplete & us - a bumbling to</sup> Simply bec. these human details in the life of X<sup>t</sup> were what M. and the Gnostics denied. Don't let me leave you here with the impress. that the primitive church was Unitarian - <sup>the papers who were inflicting the ch. Gnostics the</sup> ~~The second wall of defense was the~~ <sup>Almighty & the Creator!</sup>

The 2nd wall of defense was the Canon of the N.T. The only Bible in the primitive church's early years was the O.T. This was supplemented by the oral testimony of the apostles to Jesus' life + teaching. Now the Apostles were dead, and false teachers were twisting their words into strange meanings, or writing new doctrines and falsely attributing them to the apostles. A great rash of pseudo-Apost. writings began to appear. <sup>The Acts of John - the only one with a close of human John, borrowed by boys, & written out of the man - New York, New York</sup> In defense <sup>of X<sup>t</sup>'s apostles.</sup> the Church collected and sifted evidence as to what were the genuine ~~apostolic~~ writings. By 200 A.D. the great body of the N.T. was accepted as we know it, except for great uncertainty and dispute about the authenticity of a few books like Hebrews, and James and Revelation. Final <sup>recognition</sup> ~~recognition~~ of the complete N.T. was not obtained until ~~the 3rd century~~, 313 A.D. Synod of Nice.

Never have I seen brilliant mind and big heart more beautifully combined in an individual. As we sit in our Board of Trustees meetings at Princeton, I derive strength from just studying the face of this great Christian, for in his face I can read so clearly unlimited patience, deep love, great courage and an abiding faith. In my law office I keep Dr. Speer's photograph constantly before me to give me strength and inspiration. And I frequently thank God for giving to America and the world this outstanding Christian disciple.'

The members and staff officers of the Board remember with gratitude and emotion Dr. Speer's deep devotional character, his nearness to God, his study of the Bible, his life of prayer, his victorious faith, and his exaltation of Jesus Christ as the Lord of his personal life. 'He being dead, yet speaketh.'

The Board expresses to Mrs. Speer and the other members of the family its deepest sympathy in their sorrow, and its assurance that the Board will ever remember him with grateful hearts." (Bd. 12/16/47)

38. Mrs. Richard W. Bryant

"47-869 - The Board records the heavy loss which it sustained on August 23, 1947, in Peiping, China, in the death of Mrs. Richard W. Bryant, one of the most promising younger missionaries recently arriving in China to reenforce our work there.

Adeline Fox Bryant was born March 11, 1921, at Dolores, Colorado, the daughter of Mr. and Mrs. Guy V. Fox. During her childhood, the family moved to Oklahoma where she received her early education, being graduated from Shawnee High School in June 1938. There followed one year of secretarial training. She then entered Oklahoma Agricultural and Mechanical College from which she was graduated in 1943 with the B.A. degree.

Adeline was blessed in the wholesome Christian atmosphere of her home and the example and Christian teaching of her parents. This positive influence was supplemented by participation in the life and work of her home church. She especially mentioned the inspiration of young people's conferences as being of major importance in guiding her to the decision to give her life to full-time service in the field of Christian education.

In preparation for this service, Adeline entered the Presbyterian College of Christian Education in Chicago, from which she received the degree of Master of Religious Education in the spring of 1945. During her study in this institution she met Richard W. Bryant, a student of McCormick Theological Seminary, and they were married on May 25, 1945.

Adeline joined heartily in the decision for foreign mission service, seeing in the Christian movement in China an unusual opportunity for service in the field of Christian education. Mr. and Mrs. Bryant were commissioned by the Board on June 11, 1945, and after a year of study at the Chinese Language School of Yale University, they sailed for China on the Marine Lynx September 29, 1946. During the past year they were very happy in their continued language study in the College of Chinese Studies in Peiping and in the life and service in the Christian community in preparation for their assigned service with the Cheeloo Middle School at Tsinan.

The latest letter from Mr. and Mrs. Bryant reported their eager anticipation of the arrival of their first child. Complications arose in connection with childbirth, and, despite the very best medical attention, Adeline passed away on August 23, 1947, followed shortly by the new-born child.

During the brief residence in Peiping, Adeline won the friendship of many people in the compound where Mr. and Mrs. Bryant resided. She had especially endeared herself to the children through her participation in their play and projects. When her grave illness became known, these children met for prayer on two occasions, voicing their love for Adeline and their faith in their Saviour. A fellow missionary in Peiping has written: 'It seems strange that our Heavenly Father called her home to Him. We are all thankful for the privilege of knowing her these months, and I am sure that her witness that she has given those compound children will be a great factor in their

But It was the third wall of defense which really stopped Marcion. He broke through the first 2 walls—denying the creed, and rewriting the Bible—but he broke against the 3<sup>rd</sup> wall, the clergy. His ministers were not apostolic. The Gnostics claimed to ~~have~~ possess the secret truth handed down by the apostles not in writing but by word of mouth. "How was it," replied Rome, "that this was handed down to outsiders, and not to the men the Apostles hand-picked as their successors." To this bold claim of direct Apostolic succession there was no answer. It was the beginning of the hierarchy.

The earliest church had no prescribed form of government and organization. Every convert could preach and teach as he was moved by the spirit, and every believer was a priest, with direct access to God, but overseers (called bishops or presbyters) were either appointed by the Apostles or elected by the congregation. By the end of the 1<sup>st</sup> c. this rudimentary form of ch. order had developed in three ways— the ch. in Asia had developed ruling bps. (Epic. & R.C.), but at the same time the ch. in Syria was still congregational in ch. gov.; while at Rome, where some would have us believe the pope already sat on the chair of Peter, the oldest evidence points to a Presb. form of gov. with a number of ministers or presbyters ruling the church in a body, like a Presbtery (Streeter, p. 219 ff.)

MEMORIAL MINUTES37: Dr. Robert E. Speer

"47-1358 - The Board records with profound sorrow the death of Robert Elliott Speer, D.D., LL.D., Litt. D., who for over forty years served as an executive secretary of the Board, and since his retirement as Secretary Emeritus. Dr. Speer passed away in Bryn Mawr, Pennsylvania, on November 23rd, 1947, at the age of 80 years.

Born in Huntingdon, Pa., on September 10th, 1867, the son of Hon. Robert Milton and Martha Ellen McMurtrie Speer, Dr. Speer studied at private and public schools in Huntingdon, Pa.; at the Phillips Academy, Andover, Mass.; at Princeton University, graduating in 1889; and for one year at The Theological Seminary, Princeton, N.J. He received an Honorary A.M. from Yale in 1900; the degree of Doctor of Divinity from the University of Edinburgh in 1910, although a layman; the degree of Doctor of Laws from Rutgers University in 1920, from Otterbein University in 1926, and from Washington and Jefferson College in 1938; and the degree of Doctor of Letters from Juanita College in 1922 and from Princeton University in 1939.

On April 20th, 1893, Dr. Speer was married to Miss Emma Doll Bailey of Harrisburg, Pa. To them were born five children: Elliott (deceased), Margaret B., Eleanor McM. (deceased), Constance S. and William. Surviving are: his widow and three children; Miss Margaret B. Speer, a missionary of the Board in China and now headmistress of The Shipley School, Bryn Mawr, Pa.; Mrs. Robert Barbour of Bristol, England; and William, an administrative officer of Rutgers University, New Brunswick, New Jersey.

In 1891 Dr. Speer was called by the Board of Foreign Missions to become an executive secretary, a position he filled with distinction for 46 years. During his leadership in the Board he visited Persia, India, China, Korea, the Philippines, Japan, Siam, Iraq and Central and South America. During all the years he was a prolific writer of books and magazine articles. He was a frequent speaker in many preparatory schools and colleges and was honored by election to many positions of influence, among them Chairmanship of the Federal Council of the Churches of Christ in America, Chairman of the Committee on Cooperation in Latin America, and Moderator of the Presbyterian Church in the United States of America.

During his residence in Englewood, New Jersey, Dr. Speer served as an elder in the First Presbyterian Church, and during his residence in New York City and in Lakeville, Connecticut, as an elder in the First Church of New York.

Upon the occasion of his retirement from the staff of this Board in 1937 at 70 years of age, the Board adopted the following Minute:

'Dr. Speer's powerful personality looms so large, not only in the history of our own Board, but also in the history of Protestant Missions during the past 50 years, that it is impossible to estimate his contribution within the limits of a paragraph. We can, however, mention his chief contributions: He has been one of the most successful of recruiting agents, for his name has exercised a magic influence over the youth of our colleges. His eloquence, supported by his massive intellect, has compelled both the Church and the world to give serious heed to the missionary appeal, while his wise and sober judgment has won for him a recognition as one of the leading missionary statesmen of the age.'

Great, however, as were his fame and recognition in the realm of missionary leadership and statesmanship, Dr. Speer's most outstanding and far reaching contribution came from his Christian character. All who knew him recall, with a vivid and grateful memory, his personal influence on their own lives. On the occasion of his 80th birthday, 'The Presbyterian Tribune' published five pages of tributes to him from men and women who had come in touch with him. Mr. Wilbur La Roe, Jr., the Moderator of the 159th General Assembly, wrote: 'From the days of my youth Robert E. Speer has been a constant inspiration to me.'

What sort of people were these early Xns:

1. They felt very close to J.X. - they ~~prayed~~ talked with him in prayer at least 5 times a day - on arising, at 9, noon, 3 and bed. Some also at midnight. They frequently saw him in dreams + visions + ecstatic experiences. He completely dominated their lives.
2. They felt very close to each other. Every day they ate together, at first, these Xns. in a meal that not only served to strengthen the fellowship, but also fed the poor. They took care of the sick, visited the prisoners, housed the strangers.
3. Uneducated, - but with a simple burning faith.
4. Strictly moral. Ex. - Cornith.

Dear Papa missed the point Xth a creed to believe, I believe  
all handless little people were hand-crafted & hand-kept. "But  
not quite so. Xth not hand-crafted or preserved these handless little people -  
close to Xth, close to each other - I have a wonderful time. "Blessed  
are the meek for they shall inherit the earth."

stable and adequate salary base can be established:

(a) Allowance for travel actually expended, not to exceed the cost of round trip travel to an approved vacation point, provided length of stay is not less than two weeks.

(b) Allowance for rent actually expended, not to exceed a total of US\$40. per adult and US\$20. per child. (C.C. 47-234)" (Bd. 10/20/47)

35. Power of Attorney

"47-863 - The existing general power of attorney for China now in the names of Edwin E. Walline, W. Plumer Mills and C. Stanley Smith having become unworkable because of the return of Dr. Mills to this country and the frequent absence of Dr. Smith from Shanghai the Committee adopted the following resolutions:

RESOLVED: That Power of Attorney dated September 21, 1945, from the Board to Edwin E. Walline, and W. Plumer Mills, both of the City of Chungking, China, and C. Stanley Smith, of Chengtu, China, be, and it hereby is, cancelled: and

RESOLVED: That any two (2) of the three (3) following persons: Edwin E. Walline, Margaret A. Frame and Everett E. Murray, all of Shanghai, China, be, and they hereby are, appointed the attorneys of the Board for it, and in its name, place, and stead, to grant, bargain and sell any and all real estate, the title to which is vested in the Board of Foreign Missions of the Presbyterian Church in the United States of America, and to execute, acknowledge, and deliver any and all deeds, leases, agreements, and writings in connection with the sale and management of such real estate; giving and granting unto the said attorneys full power and authority to do and perform every act and thing whatsoever requisite and necessary to do in and about the premises; and

RESOLVED: That Clarence A. Steele, Treasurer, be, and he hereby is authorized for and in the name of the Board, to execute, acknowledge, and deliver General Power of Attorney to any two (2) of the three (3) following persons: Edwin E. Walline, Margaret A. Frame and Everett E. Murray, all of Shanghai, China, for the purposes herein above set forth." (Bd. 9/16/47)

36. Reinforcements

"47-1087 - In view of a study of the Class III unit costs for the current fiscal year, the Board VOTED to raise the number of appointments within the Reinforcement List for 1947 from 60 to 65." (Bd. 11/18/47)

"47-1088 -.The Board VOTED that the Reinforcement List for 1948 shall include 100 new missionaries, the number to be allocated to the several Missions as follows:

West Africa . . . . .	6
Brazil . . . . .	1
Chile . . . . .	5
China . . . . .	24
Colombia . . . . .	2
Guatemala . . . . .	1
India . . . . .	8
Iran . . . . .	6
Japan . . . . .	10
Korea . . . . .	8
Mexico . . . . .	0
Philippines . . . . .	4
Siam . . . . .	10
Syria-Lebanon . . . . .	5
Venezuela . . . . .	5
Unassigned (Europe or elsewhere) . . . . .	5

Total.....100" (Bd. 11/18/47)

# CHURCH HISTORY

## I. The Primitive Church (33-313 A.D.)

1. Homeless, simple people. Simple doctrines + simple discipline. Lacked the <sup>1) Outer struggle vs. vel. leaders.</sup> <sup>2) Inner struggle - vs. Judaism. First years then this.</sup> But had <sup>in 40 yrs had some</sup> struggle - vs. Judaism.
  2. Next great struggle - Rome.  
Unfortunately story opens with a blank. 70-110 A.D. years when 2<sup>nd</sup> gen. Xus. took over. Crucial.  
Above all - years of persecution - illegal to be kn., Church stopped preaching a street corner, became secret society.
  3. Less dramatic; the inward struggle.  
First church, a simple fellowship of believers - 11 ad, 1 faith, 1 baptism. Spiritual unity, reinforced by auth. of apostles, greater than any formal org. unity among scattered congregations.  
But after apostles died - heresy. Marcion. Rich but peculiar ideas. Anti-Jewish, O.T. Jews too unclean. Only like Paul.  
Church defends - but became crystallized. Heresy crystallized. 3 walls: creed, canon, clergy.
    - a. Apostle's Creed.
    - b. N.T. canon. O.T. = apostle's words. But false apost. writings. So church collected true writings. 5<sup>th</sup> c.
    - c. Clergy - this really stopped Marcion. Denied creed, rewrote Bible - but "how was truth handed down to successors like you, and not apostle's hand-picked successors"  
At first - no form; every convert could preach, was a priest, but over years were either apptd. or elected.  
By end of 1<sup>st</sup> c. 3 ways :-  
Asia - ruling bishops (Anglican)  
Syria - congregational  
Rome - presbyterian.
4. What kind of people these early Xus?
  - a. Very close to J.X. Prayed 5 times a day. Dreams. <sup>secret prayers.</sup>
  - b. Very close to each other. Ate together, took care of sick. <sup>Oh how kno. how no another."</sup>
  - c. Uneducated - but with great faith.
  - d. Strictly moral.

## II. The Roman Church (313-1517 A.D.)

Constantine - murdered eldest son, + perhaps his wife. Proud, vain, unjust. Begt washes away sins - so postpones it to death. World comes in.  
Monasticism - if world comes into church, get out, say some. Deserts, rocks, pillars. St. Simeon Stylites.

LOG NO. I

Ray Cloyd Downs

(Mailed from Paris, France)

July 9, 1948

Landed at Le Havre at 10 A.M. Immigration men came on board at noon. The customs men were all on strike so we had no customs inspection. Had some of the students known in advance France would have had considerable influx of contraband goods!

A friend of the Cimade worker in Le Havre, Mr. Kaiser, an Englishman working for the U.S. Lines, came on board and helped us all ashore and introduced us to red tape of which there was not an excessive amount. A special train took us to Paris. However, it arrived in Paris too late to catch the train for Boulogne.

And thus began a most interesting night. Upon arrival we were cold and tired. The weather has been frigid almost ever since the sizzler when we left New York. We could find no lodging, having made no plans in advance because we expected to go directly to Boulogne. By the time our baggage was squared away it was 9 P.M. We went out to a tent village for stray students the American Friends Service Committee was running. It is a co-operative. Upon arrival we were given a meal such as I have never had before and hope never to have again, but it was our own fault for having arrived late. At this point (a) it began to rain and (b) we were informed that while canvas cots could be set up for us there were no blankets.

In a last feeble burst of energy we returned to the station to get two sleeping bags out of check. The rest of the sleeping bags were all under bond from the ship and unobtainable. Half of us had to try to go to sleep with nothing but our clothes on. We got up at 6 A.M. the next morning to catch the train for Boulogne after having been in what the kids conservatively labelled a "deep freeze" for  $2\frac{1}{2}$  or 3 hours.

July 10, 1948

Third class to Boulogne and a very interesting trip despite our exhaustion. We passed mile after mile of bombed out ruins, factories that were nothing but shells, and every bit of the country side showing the effects of the war. Every person we met similarly showed the effects of the war in dress, appearance, and conversation. We tried out our French on every one in the train. Oddly enough, I, who have not studied French for 12 years, got along better than anyone else and became official interpreter. Some of the kids show little inclination to try their French due to shyness, reserve, and mental resistance. Bob Lodwick, who really knows very little, carries on pidgin French with everyone he can find, most especially little children. Needless to say, he is getting infinitely more out of the experience than the others. He gets on the train, makes a bee line for someone, pulls out his pocket dictionary, and goes to work amid much laughter and general amusement. He is going to know some French, I wager. Jim Sherman in taking on the role of company clown, with a very overt yet subtle form of humor which is thoroughly irresistible.

We arrived at Boulogne at noon to find that we were not expected since the telegram had been perverted. Jim and Sally Bean were expecting bigwigs from Geneva for dinner and had to break out the spam to include us. However, it was very much to the good for we met Mlle. Barot; M. Prudervand, Secretary for Italy, France, Belgium & Luxemburg, Dept. of Reconstruction, World Council; and Wayland Zwayner from U.S.A. Church World Service. We had a pleasant but short visit with them and they gave us some good talk on the Roman Catholic Church in politics in Europe. It was very much what one would have expected but very revealing, nevertheless.



"We are losing our Xty," said Dean Inge some time ago, "namely because Xty is really a creed for heroes, and we are harmless, good-natured little people who want everybody to have a good time."

If there is any truth at all to the glowing, almost disparagement of modern Xty, I think the request for a brief look at the heroic age of the Church is a very happy one. But its heroes, odd enough, were harmless, good-natured little men who, in a way, wanted everyone to have a good time. Athens laughed at Paul, and Cornith mocked his <sup>superstition</sup> ~~medicinity~~. The Emp. Domitian set out to exterminate Xty, his crooked mind suggested that it might be wiser to begin with the relatives of Jesus, so he sent soldiers to scour Palestine for kinsmen of the Lord. They had had 2 grandsons of Jesus, the brother of Jesus, and when the good Emp. saw them first, and made a mistake, he laughed. "What have I been afraid of these people for, to send and called off the persecution."

What the Emp. failed to see, and what distinguished them from ~~the~~ today's ~~harmless~~ harmless ones, is that these early harmless, good-natured little people called Xty, were men with a mission as earnest looking, but as warmly, expressive as a time bond. They looked like the fishermen and cobblers and small farmers that they were, but in Christ they were brave warriors and very great men.

"47-889 - In accordance with the provisions of Board actions #46-805 and #46-1076, and in view of the fact that they have certified that all the items included in their list of personal war losses have actually been lost or destroyed, it was VOTED to make an additional grant of \$684. to the Rev. and Mrs. Arthur E. French of the Hainan Mission, thus completing the full and final compensation for their war losses. (C.C. 47-134)" (Bd. 9/30/47)

103. MacDonald, Miss Grace - Grant for war losses

"47-890 - In accordance with the provisions of Board actions #46-805 and #46-1076, and in view of the fact that she has certified that all the items included in her list of personal war losses have actually been lost or destroyed, it was VOTED to grant to Miss Grace MacDonald of the Hainan Mission \$295.50 representing full and final compensation for her war losses." (Bd. 9/30/47)

Arrivals and departures since the last China Letter

ARRIVALS

Dr. William P. Fenn - about August 1st  
Miss Caroline McCreery - September 24th  
Rev. and Mrs. E. I. Johnson - October 6th  
Rev. Arthur E. French - October 14th

DEPARTURES

Rev. and Mrs. Paul B. Rhodes and 3 children - September 19th  
Miss Hazel Myers )  
Rev. and Mrs. Deane C. Walter) - October 18th  
Mrs. Louis E. Wolferz )  
Rev. and Mrs. William T. Blackstone and 3 children) - November 8th  
Dr. and Mrs. Reuben A. Torrev - December 13th  
Dr. and Mrs. Howard F. Moffett and 2 children - December 7th  
Mr. and Mrs. Roy L. Creighton)  
Mr. and Mrs. Arthur W. March) - December 27th

Word has also been received that Dr. and Mrs. Day have arrived in China following a year of service at Forman Christian College, Lahore, India.

I cannot close this letter without making a very earnest appeal to all the China missionaries in active service on the field. The home church is responding most encouragingly to the Restoration Fund appeal and to the call for more adequate support of the Board's program overseas. In order to maintain and further build this interest and support, it is imperative that we have the latest news from all the centers of our work. I am very mindful of the fact that all of you are carrying a very heavy load of responsibility and that there are not sufficient hours in the day to do all the things that ought to be done. However, if we are to keep the home fires burning and provide adequate support for your growing work, it is important that you take time to report on the developments in your work and the encouraging opportunities confronting you. The Board requests each missionary to send not less than two personal letters each year to the foreign secretary to be mimeographed and sent out to interested friends and supporting groups. I regret to report that a considerable number of the China missionaries have sent no such letters since their return to the field. We are often embarrassed, upon receiving

~~Anyone who has been through...~~

~~40 years after the death of...~~

Harmless though they looked within 40 years after the death of X<sup>t</sup> these X<sup>ns</sup> had won their first great struggle - the fight against Judaism. ~~A. D. N. T.~~ I don't need to tell again the <sup>N.T.</sup> story of how ~~the~~ led by the Apostle Paul, X<sup>nty</sup> refused to become a narrow, legalistic Jewish sect, but proclaimed itself a free faith for the whole world. The gates to heaven, they said, was X<sup>t</sup>, not circumcision.

But it was this very victory which set on the next great struggle, the fight for universal against Rome. The destruction of Jerusalem in 70 A.D. marks the end of Judaistic X<sup>ty</sup>, ~~but~~ <sup>and</sup> brings into sharp focus the Roman conquerors wading into Jerusalem knee-deep in the blood of a million slaughtered Jews. In the next 200 years it was the blood of less than which they needed.

Unfortunately the story goes with a blank. Post-Biblical ch. history is like a book with the 1<sup>st</sup> chapter missing. The 40 years from 70 A.D. to 110 A.D. are probably the most crucial years in the history of the church, but alas they are also the most obscure. These were the years when the 3<sup>rd</sup> generation X<sup>ns</sup>, the believers who had never seen Jesus took over the leadership of the church; these 40 years saw the beginnings of a church organization - how much demon. argument would be saved if we only knew just how those first ch.

97. Schaefer, Miss Alice H. - Grant for war losses

"47-1189 -- In accordance with the provisions of Board actions #46-805 and #46-1076, and inasmuch as she has certified that all the items included in her list of personal war losses have actually been lost or destroyed, the Board VOTED to make an additional grant of \$245. to Miss Alice H. Schaefer of the South China Mission, thus completing the full and final compensation for her war losses." (Bd. 11/18/47)

98. Snyder, Mr. and Mrs. J. P. - Grant for war losses

"47-1065 - In accordance with the provisions of Board actions #46-805 and #46-1076, and inasmuch as they have certified that all the items included in their list of personal war losses have actually been lost or destroyed, it was VOTED to make an additional grant of \$120. to Mr. and Mrs. J. Paul Snyder of the South China Mission, thus completing the full and final compensation for their war losses. (C.C. 48-38)" (Bd. 11/5/47)

99. Stevenson, Dr. and Mrs. Theodore D. - Furlough continued

"47-1289 - The Board VOTED to continue Dr. and Mrs. Theodore D. Stevenson of the South China Mission on furlough, without salary or allowances other than medical allowance, but with the Board paying its share of the pension premium, until a date of sailing not later than March 1, 1948, in order to permit Dr. Stevenson to take professional medical examinations in this country in preparation for his return to medical work in China." (Bd. 12/16/47)

100. Westra, Miss Rena D. - Furlough approved

"47-1066 - On recommendation of the China Council, because of the unusual strain of service under war and post-war conditions, it was VOTED to grant to Miss Rena D. Westra of the South China Mission a regular twelve months' furlough upon the completion of five years of service in the late fall of 1947. (C.C.48-16)" (Bd. 11/5/47)

101. Canton, Ming Sum School - Appropriation

"47-1190 - \$500. was appropriated for Ming Sum School for the Blind, Canton, South China, received from Mrs. Mary K. Smith, Riverside, Calif."  
HAINAN (Bd. 11/18/47)

102 - French, Rev. and Mrs. Arthur E. - Resignation; grant for war losses

"47-1111 - The Board VOTED to accept with regret the resignation, for personal reasons, of the Rev. and Mrs. Arthur E. French from the Hainan Mission, effective October 19, 1947, the date of arrival of Mr. French at his home in the United States. It was understood that financial adjustments on account of Mr. French's uncompleted term of service would be arranged with the Treasury Department in accordance with the Manual, with allowance for one month of vacation which was due Mr. French at the time of his resignation. The Board VOTED to express its appreciation to Mr. and Mrs. French for the seventeen years of effective service rendered in Hainan, and expressed the hope that they may seek re-appointment to China following a period of Christian service in this country." (Bd. 11/18/47)

churches were organized. These were the years when the church began to adjust itself to living in the world — could a kn fight, could he own slaves, could a minister marry. The first answers to these questions are lost.

But above all these were the years of persecutions, the church as for the first time it became illegal to be a kn, and the church ~~became~~ stopped preaching in street corners and became a secret society, a church of the ~~catacombs~~ catacombs, with secret passwords and signs. The earliest creeds were prob. these passwords ~~which like which~~ like "Jesus X is Lord", which gained admission to the secret meetings. Cf. also IXΘ'Σ (Jesus X the Son of God, and Saviour).

It was all a consequence of Christian separation from Judaism.

As long as kns were considered Jews, Rome had nothing against them, for Jews occupied a very privileged place in the Empire. They were so troublesome and such good fighters that Rome thought it best to stir them up as little as possible, and even went so far as to ~~grant them~~ exempt them from the duty of Emp. worship. Tolerant, <sup>+ orientalized</sup> Rome played host to any god who would share honors with the Emp. Only the Jews' jealous Jehovah was allowed the undivided worship of his people. So once the kns refused to call themselves Jews, and proposed to worship a new god, Christ, — they came under the jurisdiction of the laws of state which demanded Emp. worship. As soon as Xty became a new religion, it became illegal, and treasonable.

Eusebius, the fr

92. Executive Secretary - Election confirmed

"47-1288 - The Board VOTED to confirm the election by the South China Mission at its Annual Meeting, October 1947, of the Rev. Merrill S. Ady, as Executive Secretary of the Mission and representative of the Mission on the China Council, with the Rev. H. F. Thomson as alternate. (C.C. 48-58)" (Bd. 12/16/47)

93. Fisher, Dr. and Mrs. A. J. - Honorable Retirement: grant for war losses

"47-766 - Record was made that the Rev. Also John Fisher, D.D., of the South China Mission reached the age of 70 on August 20, 1947, and that the retirement of Dr. and Mrs. Fisher from active Board service became effective as of that date. In view of their long service, the Board VOTED to award to Dr. and Mrs. Fisher the designation 'Honorably Retired.' In addition to the amount of \$764.92 annually which they will receive from the Board of Pensions, the Board VOTED to grant to Dr. and Mrs. Fisher \$1,035.08 annually, making a total of \$1,800. which they will receive. On this occasion, the Board would express to Dr. and Mrs. Fisher its very deep appreciation of the large contribution they have made in the building of the indigenous church in China and in the training of a capable national leadership in the Kwangtung Synod. The Board wishes for them many more years of fruitful service as they reestablish their home in this country." (Bd. 9/16/47)

"47-885 - In accordance with the provisions of Board actions #46-805 and #46-1076, and in view of the fact that they have certified that all the items included in their list of personal war losses have actually been lost or destroyed, it was VOTED to make an additional grant of \$591.50 to Dr. and Mrs. A. J. Fisher, Honorably Retired from the China Missions, thus completing the full and final compensation for their war losses." (Bd. 9/30/47)

94. Pike, Miss Florence F. - Grant for war losses

"47-1063 - In accordance with the provisions of Board actions #46-805 and #46-1076, and inasmuch as she has certified that all the items included in her list of personal war losses have actually been lost or destroyed, it was VOTED to grant to Miss Florence F. Pike of the South China Mission \$299., representing full and final compensation for her war losses. (C.C. 47-109)" (Bd. 11/5/47)

95. Pommerenke, Rev. and Mrs. H. H. - Grant for war losses

"47-1064 - In accordance with the provisions of Board actions #46-805 and #46-1076, and inasmuch as they have certified that all the items included in their list of personal war losses have actually been lost or destroyed, it was VOTED to grant to the Rev. and Mrs. Herbert H. Pommerenke of the South China Mission \$1,253., representing full and final compensation for their war losses. (C.C. 48-37)" (Bd. 11/5/47)

96. Rupert, Miss Grace M. - Grant for war losses

"47-1242 - In accordance with the provisions of Board actions #46-805 and #46-1076, and inasmuch as she has certified that all the items included in her list of personal war losses have actually been lost or destroyed, it was VOTED to make an additional grant of \$202.50 to Miss Grace M. Rupert of the South China Mission, thus completing the full and final compensation for her war losses. (C.C. 48-17)" (Bd. 12/2/47)

Eusebius the first ch. historian mentions 10 great persecutions, but the story of Polycarp is the story of all the martyrs. This 86 year old Bp. of Smyrna was, in the middle of the 2<sup>nd</sup> c. the most honored figure in the kn world. His captors found him on his farm just outside the city. Completely unaffected by his imminent torture and death, he invited them to eat before ~~setting~~ starting back to the Coliseum. ~~On the way~~ Impressed, they begged him to recant on the way back, "What harm is there in saying Caesar is Lord, and sacrificing the rest of it, and so saving thyself." "I do not intend to do what you advise me," he said. As they entered the stadium the mob howled for his blood, but the Proconsul himself tried to save him. "Swear," he said, "and I will release thee. Revoke the Xt." And Polycarp said, "80 and 6 years have I served Him & he hath done me no wrong, how then can I blaspheme my King who saved me." Angry the Proconsul said, "I have wild beasts." "Bring on your beasts," said Polycarp.

Not all were done in the same way. Plinius - tortured some of the Christians in the year 112 and then in 117 he wrote a letter to the Emperor Trajan about the Christians. But as of the marriage of Constantine...

Last and greatest of the persecutions was that under the Emp. Diocletian. His own wife & daughter were kns, yet in 303 he issued 3 edicts in rapid succession, each more terrible than the last - destruction of churches, torture of clergy, forced sacrifices, he even sprinkled all the food in the marketplaces with sacrificial wine, so that scrupulous kns. must apostatize or die. But the ~~emp.~~ reign of terror was useless. As Xt.

85. Newman, Dr. and Mrs. Frank W. - Grant for war losses

"47-1283 - In accordance with the provisions of Board actions #46-805 and #46-1076, and inasmuch as they have certified that all the items included in their list of personal war losses have actually been lost or destroyed, the Board VOTED to grant to Dr. and Mrs. Frank W. Newman of the Hunan Mission \$500. representing full and final compensation for their war losses. (C.C. 48-14)" (Bd. 12/16/47)

86. Rhodes, Rev. Paul B. - Grant for piano

"47-1001 - \$150. was granted to the Rev. Paul B. Rhodes of the Hunan Mission, to cover the purchase of a Kingsbury piano, received from 1st Presbyterian Church, Pittsburgh, Pa. (Contribution in U.S., Non-Approved Objects.)" (Bd. 10/20/47)

87. Changsha, Fuhsiang Girls' School, - Restoration Fund grant

"47-1287 - The Board VOTED to approve a grant of C\$80,000,000. (approximately US \$1,270) from Restoration Funds, Rehabilitation of Plant and Equipment, for emergency repairs on the main building of the Fuhsiang Girls' School, Changsha, Hunan, this amount to be charged against the designated gift of the Westport Avenue Church, Kansas City. (RFC 209; C.C. 48-56)" (Bd. 12/16/47)

88. Chenhsien, Christian Rural Training Center, - Purchase of land authorized

"47-1286 - On recommendation of the China Council, the Board VOTED to authorize the purchase of a piece of agricultural land contiguous with and bordered on three sides by the present mission property, for the use of the Christian Rural Training Center at Chenhsien, Hunan, provided the land can be secured at a moderate price and within the grant already made toward the capital investment of this Center. (C.C. 48-50)" (Bd. 12/16/47)

89. Hengyang, Hospital - Appropriation

"47-1188 - \$500. was appropriated for building Hengyang Hospital, Hunan, received from W.M.S., Park Centre Presbyterian Church, Walhalla, North Dakota." (Bd. 11/18/47)

90. Siangtan, Hwei Ching Hospital - Use of school building

"47-1187 - The Board made record that the buildings formerly occupied by the John D. Wells School, Siangtan, Hunan, and now vacant, have been turned over to the Hwei Ching Hospital in order to provide more adequate facilities for the medical work in Siangtan. (C.C. 47-217)" (Bd. 11/18/47)

91. Medical Center, Eye Department, - Restoration Fund grant

"47-1285 - Upon recommendation of the China Restoration Committee (RFC-171), the Board VOTED to authorize the Purchasing Department to use up to \$4,000. from Restoration Funds, Rehabilitation of Plant and Equipment, within the amount to be allocated to the Hunan Medical Center, for the purchase of necessary equipment and supplies for the eye department of the Hunan Medical Center, and to authorize the Purchasing Department to proceed with the purchase of such equipment. (The list of this equipment has been placed with the Purchasing Department.)" (Bd. 12/16/47)



had promised the church, "The gates of hell could not prevail vs. it."  
 Rack + torture, iron + flames could not destroy it. Worn out by the struggle  
 Diocletian left the throne, turned over the Empire to 2 assistants, and  
 retired to a summer villa in Illyria to grow cabbages. Even Galerius, the  
 most able of his successors + the most inducture of the persecutor, at last  
 recognized the futility of his attacks on the church, and maddled with disease,  
 lying near death's door, issued the first imperial edict of toleration of Chr.  
 in 311, an amazing edict, in which the tired, sick old Emperor asked  
 the prayers of the Chr. whom he had sought so relentlessly to exterminate.

79. Roy, Mr. and Mrs. Andrew T. - Furlough extension

"47-1183 - Inasmuch as Mr. Andrew T. Roy of the Kiangan Mission has indicated that he will be ready to sail for China about January 15, 1948, following the completion of furlough study which was interrupted for service in the Eastern Area Office in the fall of 1946, the Board VOTED to grant a further extension of furlough to Mr. and Mrs. Roy until their sailing date in January, 1948, Mr. Roy to be without furlough salary during this period, while Mrs. Roy continues to receive the furlough salary of a single woman with the allowances of a family, the Board carrying its share of the pension premium of a married couple." (Bd. 11/18/47)

80. Nanking, Nanking Theological Seminary - Representatives on Bd. of Founders

"47-1074 - The Board VOTED to appoint the Rev. George T. Scott, D.D., with Dr. O. R. Sellers as alternate, as its representative on the Board of Founders of the Nanking Theological Seminary, Class of 1951." (Bd. 11/18/47)

HUNAN

81. Birkel, Rev. and Mrs. A. H. - Grant for war losses

"47-1281 - In accordance with the provisions of Board actions #46-805 and #46-1076, and inasmuch as they have certified that all the items included in their list of personal war losses have actually been lost or destroyed, the Board VOTED to grant to the Rev. and Mrs. A. H. Birkel of the Hunan Mission, \$1,717.50 representing full and final compensation for their war losses." (Bd. 12/16/47)

82. Hayne, Dr. J. Hester - Transfer from North China

"47-1186 - The Board made record of the transfer of assignment of Dr. J. Hester Hayne, in view of general condition in the North China area, to the Hunan Mission. (C.C. 47-246)" (Bd. 11/18/47)

83. Junkin, Miss Nettie D. - Grant for war losses

"47-1282 - In accordance with the provisions of Board actions #46-805 and #46-1076, and inasmuch as she has certified that all the items included in her list of personal war losses have actually been lost or destroyed, the Board VOTED to grant to Miss Nettie D. Junkin of the Hunan Mission \$487. representing full and final compensation for her war losses. (C.C. 48-26)" (Bd. 12/16/47)

84. Kepler, Mrs. Raymond F. - Grant for work

"47-1241 - In view of the bequest of \$500. from the estate of Minnie Long Singleton of Lockport, New York, as a result of the exercise of a discretion conferred upon them under the terms of her will by the executrices and in view of their desire, expressed in the strongest terms, that such funds be made available to Margaret Blain Kepler, wife of the Rev. Raymond F. Kepler, both of whom are missionaries of the Board in Hunan, China, for free and unrestricted use in furtherance of her work and that recognition be given to the Women's Church and Missionary Society of Lockport First Presbyterian Church through the Women's Presbyterial of Buffalo-Niagara Presbytery, it was VOTED to grant the sum of \$500. toward the work now being performed for the Board by said Margaret Blain Kepler to be expended as she may direct, and that grateful recognition be given to the Women's Church and Missionary Society of Lockport First Presbyterian Church through the Women's Presbyterial of Buffalo-Niagara Presbytery for influencing the bestowal of the bequest upon this Board." (Bd. 12/2/47)

It has always seemed strange to me how little Christians as a whole, know about the history of the ch. ~~It is not~~ ~~be Biblically~~ ~~at least few~~ ~~that Christians~~ ~~should know the Bible~~ There are two things wrong with the 2nd

c. ch. ch: (1) It doesn't know the Bible - Bib. literature. But also (2) It doesn't know ch. hist. ~~That's~~ I'd just say that the first part is the great indicator of you, but the 2nd part is that most people don't realize or don't care how little they know about ch. hist. We feel a bit guilty, bec. we don't know the Bible - that bothers us (and we care about ch. hist. That's all input for the classroom -

But ch. hist. is important. -

1) ~~Have you forgotten~~ that the ch. is the body of Christ, just as surely as the Bible is his Word, <sup>in</sup> ~~the~~ <sup>concreteness</sup> of the Word <sup>is</sup> <sup>the</sup> <sup>body</sup>.

2) ~~the~~ <sup>did not</sup> the H.S. stop working when apostles died, ~~it~~ <sup>we</sup> never fully understood the power & importance of the H.S. until <sup>we</sup> study <sup>his</sup> <sup>work</sup> <sup>and</sup> <sup>preaching</sup> <sup>and</sup> <sup>prophesying</sup> the ch. then the centuries.

A knowledge of ch. history makes better Christians & church members. I don't consider a man a good citizen who hasn't some knowledge of Amer. history. Reading the Word <sup>is</sup> <sup>not</sup> <sup>enough</sup> <sup>to</sup> <sup>be</sup> <sup>a</sup> <sup>good</sup> <sup>citizen</sup> <sup>of</sup> <sup>the</sup> <sup>U.S.</sup> <sup>with</sup> <sup>a</sup> <sup>meager</sup> <sup>knowledge</sup> <sup>of</sup> <sup>the</sup> <sup>Word</sup>. ~~Reading the Word is not enough to be a good citizen of the U.S. with a meager knowledge of the Word.~~ <sup>So with Bible.</sup> <sup>by which I mean the knowledge</sup>

~~present-day world politics~~ ~~Jefferson, Lincoln, the Civil War~~ ~~the great words~~ ~~Christians who think their Bible is made up of the ch. history in different form that of the 12 apostles is just as bad. How can you understand the ch. without knowing about Athanasius, the Council of Nicea, Innocent III, De Collogio, & Marbury, etc. etc. You ought to know~~

137. Carl C. Lassen, 111  
1175 Stratford Ave. Strfd.
138. James C. Lathrop  
504 Wilmot Ave.
139. Glenn Laudenslager,  
186 W. Liberty St.
140. Austin Lightner,  
134 Vine St.
141. Charles W. Little  
537 Park St.
142. Fred. Loughrain  
167 Lee Ave.
143. Frank Lucas  
177 Toilsome Hill Rd.
143. Austin D. Lucas,  
Glen Arden Drive, F'fld.
145. Fred A. Lunt  
175 Wade St.
146. Sherman Lloyd  
198 Ridgefield Ave.
147. James E. Lindstrom  
25 Sanford Place
148. Clarence Lauver  
2755 Old Town Rd. F'fld.
149. LeRoy Lewis  
R.F.D.#3, Box 199-A Trumbull
150. Andrew R. MacDougall  
459 East Ave.
151. James MacGregor  
265 Euclid Ave.,
152. David H. MacKenzie  
136 Manhattan Ave.
153. Roderick John MacKenzie  
136 Manhattan Ave.
154. Ronald B. MacKenzie  
1492 Unquowa Rd. F'fld.
155. John MacLuckie  
10 Pilgrim Rd.
156. Jasper S. Mathews  
138 Clarkson St.
157. Jasper S. Mathews, Jr.  
Pine Creek Rd. F'fld.
158. Daniel McDougall  
107 Gem Ave.
159. David McLellan  
117 Rennell St.
160. Emory J. Medvey  
33 Beardsley Park Terr.
161. T. Betton Meginnis  
245 Old Spring Rd. F'fld.
162. William Meikle  
686 Norman St.
163. William Metzger  
302 Bond St.
164. Paul Meyer  
952 Main St. Long Hill
165. Stiles M. Middlebrook  
788 Stratfield Rd.
166. Joseph V. Mills  
175 Wade St.
167. Fred S. Peck  
501 Wood Ave.
168. William J. Pollitt  
R.F.D.#1, Ridgeway, Easton
169. Bert Pooley  
132 Flanders St.
170. Harry H. Read,  
1962 Elm St. Strfd.
171. William J. Read  
1962 Elm St. Strfd.
172. Lewis A. Reed  
30 Cole St.
173. Edward Reese  
73 Burnham St.
174. James Ritchie  
61 Buena Vista Rd.
175. William M. Roberts  
34 Washington Terr.
176. Andrew Robertson  
25 Sims St.
177. James Robertson  
235 Hawley Ave.
178. Robert Robertson, Jr.  
295 Norland Ave.
179. William Robertson  
203 Iranistan Ave.
180. Willard Robertson  
115 Victoria Lawn, Lordship
181. John Robbie,  
21 West Liberty St.
182. George Rose  
423 Maplewood Ave.
183. Matthew Rutherford  
60 Arbor St. Strfd.
184. Frank G. Sanford  
215 Salem St.

how the chch got along before it had a New Testament - that was 200 years after Paul died - quite a while. You ought to know whether <sup>not</sup> R. Catholics were the first ~~to~~ ~~Protestants~~ and why. You go 1600 years, and Protestants just a group of ~~men~~ <sup>who were the teachers who started the chch</sup> who wanted to get married. You ought to know why we're Presb. and baptize by sprinkling, and not Baptists, who immerse - after all, wasn't Christ immersed? The Bible doesn't tell us these things. You've got to look to church history for the answers.

4) Many more reasons - for instance, the best way to study history is historically. There's no such thing as a new history - No science, theosophy, Mormonism - they all copy history, the chch had the first hundreds of years ago. And you'll know better how to fight them today, if you know how the chch conquered them before.

Now, after all this stress on the importance of church history, I'm going to have to hurry my own words, and skip <sup>#</sup> the whole sweeping panorama of the growth & development of the chch, in 4 little periods. 1900 criss-packed years in about 2 1/2 hours. That means I've got to cover 13 years every minute! ~~Seeing you can't do it with 13 years every minute.~~ Well, by crying. The 1st day, we'll cover the first 300 years - we'll see what we can learn from the chch in the catacombs.

Chch history proper begins with ~~Constantine~~ <sup>Constantine</sup> about 313 A.D. but I trust we are familiar with the story of the first few yrs. ~~as told in the Acts of the Apostles.~~ <sup>as told in the Acts of the Apostles.</sup> I may jump to ~~the destruction of Jerusalem~~ <sup>the destruction of Jerusalem</sup> ~~70 years later~~ <sup>70 years later</sup> in 70 A.D. <sup>at that time,</sup> Most of our early church fathers were dead. Paul had been killed 6 years before - his New York was a slave in ~~Jerusalem~~ <sup>Jerusalem</sup>, the home of the chch, was a shambles and the Roman emperor

89. Roger W. Gilbert  
220 Brooklawn Ter.
90. Hugh Goldie  
1585 Melville Ave. F'fld.
91. Clarence A. Goodyear  
33 Jerusalem Hill Rd. Nichols
92. George Gray  
252 Patterson Ave.
93. Joseph D. Gray  
81 Orchard St. Bayview, Milford
94. John B. Grey  
223 Hawley Ave.
95. David W. Gustafson  
110 Newfield Ave.
96. James H. Haigh  
273 Dover St.
97. Thos. Hamilton  
92 Herkimer St.
98. Alvin Hancock  
527 Laurel Ave.
99. John B. Hancock  
527 Laurel Ave.
100. Maxwell S. Hancock  
63 Sims St.
101. Louis G. W. Hancox  
113 Wade St.
102. Herbert T. Hart  
R.F.D. #3, Box 33
103. Gabriel Hawie  
419 Fairview Ave. F'fld.
104. George Hawie  
135 Manhattan Ave.
105. Jacob Hawie  
184 Rocton Ave.
106. Said Hawie  
188 Rocton Ave.
107. Ernest A. Hebditch  
1282 Iranistan Ave.
108. John C. Hellner  
219 Beechmont Ave.
109. William N. Hembling  
749 Iranistan Ave.
110. Robert B. Hickey  
564 Washington Ave.
111. Hersel E. Horwedel  
49 Smedley Rd. F'fld.
112. Alexander G. Hogg  
317 Maplewood Ave.
113. William H. Hohn  
14 Carver St.
114. William H. Hohn, Jr.  
14 Carver St.
115. Seeley Howell  
315 Atlantic St.
116. Dwight M. Howley  
44 Terry Place
117. Adam Hugo  
30 Dixon St.
118. Robert F. Ironside  
58 Scofield Ave.
119. Robert A. Ironside  
271 High St. F'fld.
120. Carl Jackson  
1164 Iranistan Ave.
121. Alfred L. Jarrett  
42 Wakelee Ave. Strfd.
122. John Johnson  
45 Seaview Terr.
123. Oliver Johnson  
24 Colony St.
124. Harry F. Jopp  
R.F.D. Parkway Dr. Long Hill
125. Harry Jenks  
594 Atlantic St.
126. Edward John Kamritz  
35 Washington Place
127. Joseph Kay  
177 Churchill Road
128. Andrew H. Kean  
1341 Noble Ave.
129. Thomas Keeling  
941 Reef Rd. F'fld.
130. Cyril Keeling  
51 Fox St.
131. Dr. Robert Keys  
64 Pilgrim Rd.
132. Arthur G. Kimball  
272 Remington St.
133. Martin G. Klinedinst  
235 Beechwood Ave.
134. Kenneth M. Klinedinst  
235 Beechwood Ave.
135. Julius Kozma  
c/o Lesko, 1390 F'field Ave.
136. Robert Kutcher  
536 West Taft Ave.

ended here - deep in the blood of ~~the~~ <sup>the</sup> ~~dark~~ days following the crucifixion had the prospects of the church seemed so hopeless. Before there had always been some resurrection event to awaken the fearful from despair - the Resurrection day, the tongues of fire at Pentecost. But that was long ago, only the old and feeble remembered it. There were no more miracles, and - <sup>after</sup> <sup>these</sup> <sup>years</sup> <sup>since</sup> <sup>the</sup> <sup>ch.</sup> <sup>began</sup> <sup>its</sup> <sup>end</sup> <sup>let</sup> <sup>the</sup> <sup>ch.</sup> <sup>die</sup> <sup>into</sup> <sup>the</sup> <sup>apostasy</sup>.

But it did not die. The miracle of <sup>the</sup> <sup>ascension</sup> <sup>is</sup> <sup>as</sup> <sup>great</sup> <sup>as</sup> <sup>the</sup> <sup>miracle</sup> <sup>of</sup> <sup>Pentecost</sup>. <sup>listen</sup> <sup>to</sup> <sup>the</sup> <sup>story</sup> <sup>of</sup> <sup>what</sup> <sup>happened</sup>: <sup>1) Descent from without - persecution</sup> <sup>2) Descent from within - many - long apostasy</sup>

Unfortunately the story goes into a blank. It's like a book for which the first chapter is missing. The 40 years from 70 A.D. to 110 are the most obscure in church history. What wouldn't we give to know more about these 40 years, probably the most crucial years in the history of the church - those were the years when the second generation of Xn, the believers who had never seen Jesus, took over the leadership of the church; those were the years when the church consciously separated itself from Judaism - ~~the first generation, our Paul, were for a time so far that they could almost be regarded as a sharp distinction between Judaism and Christianity. The second generation that of deep out of Judaism, but Xn - that is - the starting. These 40 years also saw the beginning of a church organization - how much a part any one denomination would be saved if we knew just how these first two churches were organized - did they have bishops, or elders; ministers or synods. These were also the years when the church began to adjust itself to living in the world - could a Xn find, could he own slaves; could a minister marry. Christians began to ask definite questions like these - and oh what a loss that we have of the church's first answers to these questions.~~

But above all, these were the years of the beginning of persecution by Rome - not the beginning of persecution of converts, for they had always been persecuted by the Jews, who called them heathen, - but the beginning of persecution

45. Harry G. Carlson,  
224 Roselle St.
46. Chester L. Casey  
145 Austin Ave.
47. Murray H. Chapin  
21 Brooklawn Place
48. Walter Dudley Clark  
76 Plymouth St. Strfd.
49. Angus M. Cleveland  
815 Clinton Ave.
50. Henry Cliffe  
64 Bancroft Ave.
51. Cloyd M. Clouser  
717 Iranistan Ave.
52. Allen Thos. Cole  
105 Walnut St.
53. Arthur Cole  
80 Clarkson St.
54. Warren Burt Cole  
76 Hurd St. F'fld.
55. James R. Coleman  
387 Park Ave.
56. Donald Coleman  
387 Park Ave.
57. William H. Commo  
51 Seaview Ter.
58. Adam Coover, Sr.  
81 Seeley St.
59. A. LeRoy Coover  
81 Seeley St.
60. Theodore Coots  
723 Wood Ave.
61. James B. Copeland  
81 Knapp's H'way, F'fld.
62. Franklin V. Coville  
264 Homeland Ave.
63. George Cowan  
96 Sims St.
64. Dana W. Crowther  
60 Broad St. Milford
65. Benjamin Daniel  
223 Washington Ave.
66. William Davidson  
70 Hale Terr.
67. Samuel W. Davis  
308 Beechwood Ave.
68. Richard G. Davis  
38 Cole St.
69. Horace S. Dennis  
2611 Main St. Strfd.
70. Thomas H. Dickson  
750 Knapp's H'way.
71. Alfred Jackson Dilley  
33 Marion St.
72. John W. Donley  
19 Maplewood Ave.
73. Albert Eccles  
51 Bancroft Ave.
74. Irving R. Edwards  
Y.M.C.A. State St.
75. Alexander Edgar  
89 Sanford Place
76. Alexander Elander  
75 Linwood Ave.
77. Arthur C. Elander  
289 Ellsworth St.
78. Fred Elander  
96 Melrose Ave.
79. Sidney Essner  
704 Iranistan Ave.
80. Fred W. Fiebich  
578 Stratfield Rd.
81. Gordon W. Florian  
5036 Main St. Long Hill
82. Allen P. Ford  
47 Rusling Place
83. Stuart P. Foster  
826 Laurel Ave.
84. Albert L. French, Jr. /Easton  
R.F.D. #1, Southfield Rd.
85. Raymond L. French  
77 East Eaton St.
86. Archibald Gault  
548 Colorado Ave.
87. William Gault  
477 Norman St.
88. George C. Gerrich  
60 Merchant St.



by the state. For the first time it became illegal to be a Christian. It was all a consequence of Christ's separation from Judaism. As long as he was considered Jews, Rome had nothing against them, Jews occupied a very privileged place in the Empire - they were an industrious and good fitters, that Rome thought it wise to stir them up as little as possible, and even went so far as to exempt them from the duty of worshipping the Emperor, that was a tremendous concession - Rome was very tolerant about its gods - you could bel. in Jupiter and Mars and Venus and all the other official Ro. gods if you wanted to, but if you didn't - if you wanted to worship an Oriental God like Mithras, or an Egyptian God like Isis, that was all right <sup>too</sup> - but there was one thing you had to do - no matter who your god - you had to worship the Emperor. That was the point Rome insisted on - for ~~that~~ <sup>the</sup> Emperor together is by right the ruler. So you can see what a privilege the Jews, who had never in their history bowed down before the Emperor - and thus perhaps the Jews enjoyed

as long as Rome thought them Jews. But when the Christians had spread up the ~~to~~ <sup>to</sup> ~~get~~ <sup>get</sup> ~~the~~ <sup>the</sup> ~~idea~~ <sup>idea</sup> of a new religion, what if a man refused to call himself a Jew? Well then, automatically, they were worshipping the Emperor, no matter what their religious target. ~~That was~~ <sup>an exception</sup> ~~the~~ <sup>the</sup> Jews. As soon as they became a new religion, it became illegal, treasonable. And because the law was just as strict as Jews had about worshipping the Emperor, there was nothing for the officials to do, according to the law, but punish them. There was a letter from the Emperor in Bithynia, about 100 A.D. asking the Emperor Trajan, what to do with these men. "CF p. 11."

- |     |   |     |   |
|-----|---|-----|---|
| 1.  | John W. Adams<br>569 Gurdon St.                   | 23. | Charles W. Bitzer<br>Sunset Rd. Easton              |
| 2.  | Harry Ahlstrand<br>2209 Main St.                  | 24. | John M. Black<br>1945 King's H'way, F'fld.          |
| 3.  | Arthur Ahlstrand<br>154 Linwood Ave.              | 25. | Lou L. Blanchard<br>15 Warren Court                 |
| 4.  | August G. Ahlstrand<br>64 Shoreham Vil. F'fld.    | 26. | Alfred Vansant Bodine<br>396 Meadowbrook Rd. F'fld. |
| 5.  | George S. Alcorn<br>314 Stratfield Rd.            | 27. | Alfred W. Brainard<br>122 Asylum St.                |
| 6.  | John Alison, 2nd<br>Commodore Pl. Milford         | 28. | Fred C. Braman<br>Beaverbrook Lane, F'fld.          |
| 7.  | Samuel J. Anderson<br>602 Myrtle Ave.             | 29. | Robert N. Brockway<br>66 Newton Ave. Strfd.         |
| 8.  | James Anderson<br>55 Glendale Ave.                | 30. | John Brown<br>511 Gregory St.                       |
| 9.  | John F. Anderson<br>55 Glendale Ave.              | 31. | James D. Brown<br>438 Norman St.                    |
| 10. | Marshall Apgar<br>258 Courtland St.               | 32. | Elton E. Buck<br>Booth Hill Rd. Nichols             |
| 11. | Anthony Almassey<br>215 Cottage St.               | 33. | George W. Brown<br>925 Fairfield Ave.               |
| 12. | James T. Baker<br>46 Hancock Ave. Strfd.          | 34. | Charles C. Buckingham<br>107 Fremont St.            |
| 13. | Curtis H. Barker, Jr.<br>435 Crestwood Rd. F'fld. | 35. | Kenneth C. Buckingham<br>425 Union Ave.             |
| 14. | Theo. Baltovich<br>400 Benham Ave.                | 36. | Russell Buckingham<br>424 Union Ave.                |
| 15. | Richard Bates<br>2898 Main St. (Fairview Apts.)   | 37. | Arthur Burgess<br>415 Maplewood Ave.                |
| 16. | Edward M. Beach<br>525 W. McKinley Ave.           | 38. | William Burr<br>385 South Ave.                      |
| 17. | George J. Belknap, Jr.<br>355 Fairfield Woods Rd. | 39. | Robert G. Burr<br>385 South Ave.                    |
| 18. | Forrest C. Benson<br>81 Elm St. F'fld.            | 40. | G. Stearns Bushnell<br>145 Jackman Ave.             |
| 19. | Fritz Bernhard<br>207 Beechwood Ave.              | 41. | Sidney Butler<br>686 Broad St.                      |
| 20. | John Betar<br>41 Waller Place                     | 42. | Andrew Caldwell<br>217 Lewis St.                    |
| 21. | Michael Betar<br>20 Waller Place                  | 43. | James H. Caldwell<br>1693 North Ave.                |
| 22. | Harry H. Bibbins<br>14 Concord St. Strfd.         | 44. | Thos. M. Callendar<br>R.F.D.#3, Grove St.           |

Eusebius, the first church historian, mentions no persecutions

but there were many more, some just over small, in the years from 300 A.D. With Nero's persecution of the Jews all particular - as Jewish was he that it became a common saying among Jews that he would reappear as the Anti-Christ. 30 years later the Emp. Domitian usurped the title 'Lord & God' and set out to exterminate the Jews even putting to death his own cousin, Flavius Clemens, the consul of Rome. His crooked mind suggested that it would be wise to destroy all relations of Jews, so he sent soldiers to various parts of Palestine for houses of the Lord - they burnt each 2 gardens of Judaea, the better of which and when the good emperor saw their poverty and rustic simplicity, he leaped. "What have I been afraid of these people for," <sup>he said, and</sup> ~~and~~ he called off the persecution.

Hadrian, about 120 B.C., showed his <sup>anti</sup> contempt both for the Jews and their temple at the Vatican, on Calvary, and a temple of Jupiter at the site of the Temple. Even Marcus Aurelius

one of the ~~best~~ best emperors Rome ever had, a man of high ideals, <sup>retained</sup> carried on <sup>the</sup> persecution. <sup>In fact the idol given - he only, others without rel. was not only to Nero</sup> In his reign the church of S. Peter was particularly hard

hit: Potamius, 90 years old by just receiving for a business was taken and thrown into a dismal dungeon where he died in 2 days; the virgin Blaudine, who suffered excruciating tortures and mistreatment with almost superhuman constancy, and was at last thrown to a wild beast in a net; Pontiana, who only 15 yrs. old, refused - for the most exquisite tortures to renounce her allegiance to Christ. These martyrs proved that "nothing can be fearful, when the love of the Father is, nothing painful where shines the glory of Christ" under Sept. Severus.

Still the persecutions continued. Potamiana, a virgin of rare beauty was threatened with every conceivable mistreatment by her beastly oppressors, and after cruel tortures was slowly buried with her mother in boiling oil.

He encouraged conversions in Rome by rewarding those who injured or the outlawed and the property of the condemned. Torture was freely used in the attempt to compel renunciation of Christ.

The next 50 years were comparatively quiet. One of the Emperors (Vespasian) even went so far as to set statues of Abraham & Isaac along with the gods in his private chapel and his mother was interested enough in Christ to bring Origen, patient teacher in the school, to teach her that He is human.

- 233. ~~Earle Witsil Jr.~~ *Army*  
318 Buena Vista Rd.
- 234. Edward A. Young  
51 Pacific St.
- 235. Charles Zink  
1103 Central Ave.

- 236. Conrad A. Wiemer  
1959 North Ave.
- 237. W. Earle Witsil  
318 Buena Vista Rd.
- 238. George M. Worman  
101 Elmwood Place
- 239. James S. Yuill  
36 Maplewood Ave.

217 - Check. Foundation  
117 - Bunch 7 1/2 yrs.

## THE PRIMITIVE CHURCH

The study of the Primitive Church is one of the most fascinating, and at the same time most tantalizing areas of study in the field of church history. It is fascinating because the history of the period immediately following the death of the Apostles is crucial to the understanding of the whole development of the Christian Church. It is tantalizing because there are so few documents remaining of that period on which to base research. Post-Biblical church history is like a book with the first chapter missing. The thirty years or so, roughly from the fall of Jerusalem in 70 A.D. to the end of the first century, are among the most critical in the history of the church, but alas they are also the most obscure.

Those were the years when the second generation Christians, believers who had never seen Jesus, took over the leadership of the church. Those were the years of the first developments in church organization. Those were the years when the church began to adjust itself to living in the world, and ~~beginning~~ began to face such practical questions as: Can a Christian fight in the army? Can he own slaves? Can he serve in government posts? The first answers of those second generation Christians to these questions are lost.

But this much we do know. Those were the years of the Church's victory over its first great enemy, Judaistic Legalism, and the years of during which it began its second great struggle, the fight against Roman Imperialism.

We do not need to recount here the New Testament record of how the Christians, led by the Apostle Paul, refused to become a narrow, legalistic, Jewish sect, but proclaimed itself to be a free faith for the whole world.

The gateway to heaven, said those early Christian, is Christ, not circumcision.

Christian victory over the legalizers, however, brought down upon them a new enemy, Rome. As long as Christians were considered Jews, Rome had nothing against them, for Jews occupied a very privileged place in the Empire. They were so troublesome and such good fighters that Rome thought it best to stir them up as little as possible, and even went so far as to exempt them, alone, out of all the religions of the Empire, from the duty of ~~Empire~~ Emperor worship in deference to their fanatical monotheism. So long as the Christians were Jews, then, they were safe. But once they refused to call themselves Jews, and began to worship what seemed to Rome to be a new God, Christ, then they came under the jurisdiction of the laws of the state which demanded Emperor worship. Thus began the great persecutions.

Eusebius, the first church historian, mentions ten great persecutions, but rack and torture, iron and flames could not destroy the Church of Christ.

But even while Christians victoriously withstood persecution from without, an less dramatic but even more important struggle was being carried on within the church. This was the fight against heresy and division.

The earliest church was a simple fellowship of believers with one Lord, one faith, one baptism. Its spiritual unity in Jesus Christ, reenforced by the authority of the apostles, was a greater integrating force than any formal, organizational unity could have been among its far-scattered congregations. "The Church of God sojourning in Rome to the Church of God sojourning in Corinth..." begins the first Christian document outside the New

New Testament, Clement of Rome's Epistle to the Corinthians, which breaks the thirty years of silence to which I referred above. It is dated about 96 or 97 A.D., and significantly enough, though it was written, probably, by the Clement whom the Roman Catholics claim as their third Pope, it claims no special precedence for Rome. The unity of the Church of which it speaks is no unity centered in Rome, but a unity that comes from God.

Only after the appearance of heresy and division ~~in the Church~~ is the Church's simple, spiritual unity subtly transformed. Faced with the problem of Marcionism in 144 A.D. which confronted the Church of God with a rival, schismatic church, ~~and excommunicated bishops~~ with rival bishops, and a distorted Bible, and heretical doctrines, the church of the apostles organized to defend itself, but in the defense it became a thing transformed and crystallized. The church of the first century was liquid, adaptable, shaping itself to whatever outward form the circumstances required in different parts of the Empire. Into that liquid was dropped a crystallizing factor, heresy, and the liquid began to harden.

Three walls of defense were thrown up against heresy: creed, canon and clergy. The true church, it was claimed, was that which possessed an apostolic creed, and apostolic Bible and an apostolic ministry. Such was the church's defense against heresy, and it was successful. But it was no longer the Primitive Church.

# Who are THE FATHERS OF THE CHURCH?

## ST. JUSTIN MARTYR

Acclaimed as the greatest early defender of Christianity, Justin was born about AD 100 in Jordan. Raised as a pagan and trained in pagan philosophy, he became a professional teacher of that subject, traveling all over the Middle East. Justin's razor sharp mind analyzed every known philosophy and became convinced of the truth of Christianity at the age of 32. He spent the next 33 years of his life traveling and teaching Christian principles. His famous *First Apologia* refutes the State's charge that Christians were atheists and political subversives and argues for the positive effects of Christianity and its high moral code.

Justin recognized the importance of non-Christian writings and was the first in a long line of philosophers who sought to reconcile Christian and pagan cultures. For his trouble he was denounced to the authorities and ceremonially murdered in Rome.

## ST. JOHN CHRYSOSTOM

John's beautiful sermons explore the Gospel in minute detail. He meticulously questions Jesus's actions, works and motives with the demanding inquisitiveness of a skeptic, and with the insight and understanding of a man thoroughly familiar with the spirit and letter of the scriptures. John urged a Christian morality aimed toward attainment of peace of mind and self control and his work stands as an excellent aid for clarifying and understanding the Gospel and for building a strong moral code based on Christian principles.

## TERTULLIAN

Like so many early Christian intellectuals, Tertullian was born into a pagan family and converted to Christianity only when he was a mature man and had given 38 years of thought to the subject. The legal training he had received permeated his style of writing, and helped him to explain Christian principles in unmistakable terms. His famous *Adversus Iudaeos* shows brilliantly why the Old Testament must now be interpreted spiritually rather than literally. His words are compelling answers to compelling questions today.

## ST. CYPRIAN

Cyprian's life was a true drama of "riches to rags" lived out in a time when being a Christian was a very dangerous business. Born into a wealthy pagan family in Carthage, he received the classical education required of upper class sons. At the age of 46 he converted to Christianity, adopted a vow of chastity, sold most of his property, and gave his money to the poor. Two years later he became Bishop of Carthage. Cyprian advocated independence of judgment for bishops and did not hesitate to disobey nor even to attack the Pope when he disagreed with him. His letters speak to men today as they did in his own times, offering encouragement to the weak and exhorting all Christians to remain united, following the precepts of Jesus in all things. Predictably, these sentiments cost him his life.

## ST. GREGORY OF NYSSA

Gregory explored the nature of man, and his thought on this subject contains a fascinating blend of ideas that are found today in the very different cultures of East and West. His timely synthesis of opinion on Man's nature and his mysticism make St. Gregory of Nyssa's works particularly interesting reading today, in light of the popular interest in the mystical and the spiritual.

## ST. BASIL

Among the first Fathers to assert the values of Greek literature in the education of Christian youth, Basil proposed that youth must be allowed to select from non-Christian ideas those which benefited them and to reject those which contradicted Christian beliefs. Although dedicated to the ascetic life, Basil believed that excesses in asceticism were to be avoided and that charitable works were of greatest importance. Practicing what he wrote, Basil supported hospitals and hostels and was well known and loved for his Christian good works. His writings remain an inspiration to charity today.

## ST. AMBROSE

At the age of 26, Ambrose was practicing law in the praetorian prefect's court and five years later he was a provincial governor at Milan. A very dynamic and impressive figure, Ambrose must have been well respected by the people of his province, for when he attended the elections for the Bishop of Milan merely to keep order, the people of Milan proclaimed him their Bishop. In spite of a very pressing life in the corridors of power, Ambrose was always human and never too busy to answer letters from Christians who asked for clarification of Scripture or for help in legal or family matters. His answers to such questions reveal a God of love, not one of vengeance. Ambrose encouraged his fellow Christians to enhance the beauty of their minds by embracing the real treasures of non-material values. His discussion of young men desiring to return to youth presents a timeless irony and advice on how to deal with it: his recommendation is to be content with each stage of life as a natural and necessary part of being alive, and he teaches that happiness is to be found in service to God and fellow man. Ambrose's lucid and beautiful writings speak so clearly to us today that all thoughtful men and women should have access to them.

## ST. AUGUSTINE

At the age of 19, Augustine dedicated himself to the search for truth and began a study of the Scripture. He found it difficult to understand and disdained its simple style, and so turned to other philosophies. The turning point in his life came when he heard Ambrose preaching in Milan. Encouraged to investigate the Scripture in greater detail, he devoted himself to diligent study. His prolific writings testify to the thorough knowledge and insight he gained. His clear and perceptive explanation of the "Sermon on the Mount" and the "Lord's Prayer" lay bare the different levels of literal and symbolic meanings and provide a vital profound understanding of those most important Christian lessons. Augustine's "Commentary on the Sermon on the Mount" illustrates how the sermon provides the perfect standard for Christian life and explains how the Lord's Prayer not only says all that needs to be said to God, but also defines relationship to Him and to our fellow man. His works are essential reading for any Christian sincerely seeking closeness to God. They also offer timeless wisdom and guidance to all men and women today, regardless of faith or philosophy.

## ST. LEO

Leo's life, unlike Jerome's, seems to have been devoted to peace-making and to bringing harmony to dissenters. He accomplished these goals by offering forgiveness and acceptance and by seeking reconciliation. He wrote in a simple direct style, considering his message more important than the choice of words. He was a simple and direct man like Pope John of our own time who did so much to unite Christians.



# PHYLLIS MCGINLEY'S SAINTS WITHOUT TEARS

## THE TEMPTATIONS OF SAINT ANTHONY

Off in the wilderness bare and level,  
Anthony wrestled with the Devil.  
Once he'd beaten the Devil down,  
Anthony'd turn his eyes toward town  
And leave his hermitage now and then  
To come to grips with the souls of men.

Afterwards, all the tales agree,  
Wrestling the Devil seemed to be  
Quite a relief to Anthony.

## THE THUNDERER

God's angry man, His crotchety  
scholar  
Was Saint Jerome,  
The great name-caller  
Who cared not a dime  
For the laws of libel  
And in his spare time  
Translated the Bible.  
Quick to disparage  
All arts but learning,  
Jerome liked marriage  
Better than burning  
But didn't like woman's  
Painted cheeks;  
Didn't like Romans,  
Didn't like Greeks,  
Hated Pagans  
For their Pagan ways,  
Yet doted on Cicero all his days.

A born reformer, cross and gifted,  
He scolded mankind  
Sternier than Swift did;  
Worked to save  
The world from the heathen;  
Fled to a cave  
For peace to breathe in,  
Promptly *wherewith*  
For miles around  
He filled the air with  
Fury and sound.  
In a mighty prose,  
For almighty ends,  
He thrust at his foes,  
Quarreled with his friends,  
And served his Master  
Though with complaint.  
He wasn't a plaster sort of saint.

But he swelled men's minds  
With a Christian leaven.  
It takes all kinds  
To make a heaven.

## LESSON FOR BEGINNERS

Martin of Tours,  
When he earned his shilling  
Trooping the flags  
Of the Roman Guard  
Came on a poor  
Aching and chilling  
Beggard in rags  
By the barracks yard.

Blind to his lack,  
The Guard went riding.  
But Martin a moment  
Paused and drew  
The coat from his back,  
His sword from hiding,  
And sabered his raiment  
Into two.

Now some who muse  
On the allegory  
Affect to find  
It a pious joke;  
To the beggar what use,  
For Martin what glory  
In deed half-kind  
And part of a cloak?

Still, it has charm  
And a point worth seizing.  
For all who move  
In the mortal sun  
Know half-way warm  
Is better than freezing  
As half a love  
Is better than none.

## MOTHER OF THE SAINT

Gossiping in Siena's square,  
The housewife, Lapa, used to say,  
"My Catherine has yellow hair  
Like the True Princess in the play.  
Sure as it's June that follows May,  
Our Kate was born to be a belle.  
The girl's a clever one, and gay,  
I plan for her to marry well."

Lapa had hopes, would not despair.  
"The young ones always fast and pray,  
A season," Lapa would declare.  
"This holy nonsense does not stay."  
Though all Siena thronged to pay  
Homage to Catherine in her cell,  
Stubbornly Lapa bragged away,  
"I plan for her to marry well."

They pressed from nations everywhere,  
Poet, prince, prelate, common clay,  
To gape at genius. On the stair,  
Their feet were clamorous night and day.  
She saw the very Pope obey  
The summons Catherine scarce could spell  
And muttered, "What's a slight delay?  
I plan for her to marry well."

Still muttered as the world turned gray,  
"How pretty her hair was! Who could tell  
That things would go so far astray?  
I planned for her to marry well."

## CONVERSATION IN AVILA

Teresa was God's familiar. She often spoke  
To Him informally,  
As if together they shared some heavenly joke.  
Once, watching stormily  
Her heart's ambitions wither to odds and ends,  
With all to start anew,  
She cried, "If this is the way You treat Your friends,  
No wonder You have so few!"

There is no perfect record standing by  
Of God's reply.

## SONNET FROM ASSISI

Blind Francis, waiting to welcome Sister Death,  
Worn though he was by ecstasies and fame,  
Had heart for tune. With what remained of breath  
He led his friars in canticles.

Then came  
Brother Elias, scowling, to his side,  
Small-souled Elias, crying by book and candle  
This was outrageous! Had the monks no pride?  
Music at deathbeds! Ah, the shame, the scandal!

Elias gave him sermons and advice  
Instead of song; which simply proves once more  
What things are sure this side of paradise:  
Death, taxes, and the counsel of the bore.  
Though we outwit the tithe, make death our friend,  
Bores we have with us even to the end.

## The Dawdlers

*Buy me some peanuts and crackerjack.  
I don't care if I never get back.*  
—from *Take Me Out to the Ball Game*

The modern baseball fan has good reason to change the words of the old song to "I don't know if I'll ever get back." In growing bigger, big-league baseball has also grown painfully slower as pitchers outwait batters, batters outwait pitchers, managers perform for TV, and umpires examine the ball, the plate and the terrain for dangerous specks of dust.

Stopwatches in hand, a team of timers from *Parade* magazine attended a recent game between the Milwaukee Braves and

## The Bushes

Baseball, as played on the manicured, moneyed diamonds of the major leagues, is not generally considered a dangerous sport. But on the seedy ball fields of the bush leagues, the hazards of the game have always been considerable. Bush-leaguers get poisoned by carbon monoxide in the line of duty (while riding ancient buses between towns), break ribs and ankles with alarming frequency in outfield pot-holes, sometimes have to cadge money for food. Nowadays a fan might even get up one morning and find that his team has vanished altogether. Said Sam Bray, insurance salesman and owner of Tennessee's Kingsport Cherokees: "Every year



C. R. Clough

### KINGSPORT CHEROKEES

Cold showers, broken ribs and a gelatine salad.

the Brooklyn Dodgers to find out where the time goes. The game proved to be the shortest played at Ebbets Field in two years—one hour, 51 minutes\*—but the ball was actually in play only 18 minutes 34.7 seconds of that time. Here is how many of the other 92 minutes were spent:

Pitcher Don Newcombe used the rosin bag 28 times, dawdling 2 to 18.1 seconds each time, and talked with Catcher Roy Campanella as long as 45 seconds at a huddle.

Batters used up to twelve seconds each time they stepped out of the box.

Umpire "Dusty" Boggess swept off home plate 21 times, using 2 to 5.5 seconds for each sweeping.

Changing sides every half-inning took up 21 minutes, 15.4 seconds.

Two minutes 32.3 seconds went for a rhubarb at third base.

now a crowd of minor leagues folds up. But this is the worst year in history."

**And Then There Were Four.** Owner Bray, a sad, gentle man, knows what he is talking about. In 1949 there were 59 recognized minor leagues and today there are only 35; most of the 250-odd baseball clubs playing in them are in financial trouble. Radio and TV have drastically thinned out the paying fans. This year several teams already have folded. By next season five of the leagues now operating will probably be gone.

Sam Bray's Cherokees are in an economic position to last out the season, but the Class C Mountain States League, to which they belong, is bordering on collapse. At a meeting last week the poverty-stricken Lexington Colts were voted out of the league. That left just four teams competing of the eight that began the season.

To keep the Cherokees on the base paths, Bray has combined pinch-penny management with showmanship. On the road, his players are allowed only \$2.50 a

day for meals, must sleep two to a bed (one gets the mattress and floor, one the boxsprings and bedstead). But to attract customers, Sam has given away \$1,000 bills at his park, once piled \$1,200 in small change on home plate and let a fan take home as much of it as he could carry.

A month ago, disgusted because his team was in last place, Sam told a local sportswriter that he would give away the club and \$3,000 to anybody who would keep the Cherokees in Kingsport. Sam was half-joking, but when the Associated Press sent the story around the country, Bray got 100 phone calls and 160 letters—not a single offer from Kingsport, though. But the publicity did wonders. Attendance soared (Sam needs 500 cash customers at every home game to break even), and his ballplayers got so mad at the insult that within a week the Cherokees ran up an eight-game winning streak. Soon they were in third place. Last week, after Lexington's departure, they were back in the cellar. Said Bray: "Every time we get on top of somebody, they quit."

**Language Lesson.** Nevertheless Bray is delighted with his rejuvenated team. Two of the Cherokees are oldtimers, Leo ("Muscles") Shoals, 38, and Nap Reyes, 35, the wartime N.Y. Giant who made headlines by jumping to the Mexican League in 1946. The other 14 on the roster are under 24, and six of them are Cubans who speak almost no English. The high-spirited Cubans used to heckle the league umpires vigorously in Spanish. But the umpires got wise, got a list of Spanish cuss words and, thus armed, one day sent all the Cubans to the showers.

Shoals gets \$500 a month to play first base and manage the team. Reyes makes \$275 at third. Many a Kingsport fan comes out to the ball game just to see Reyes lumber up to the plate, shift his cud of tobacco, wag his massive hind-quarters at the crowd and growl at the catcher. The crowd likes the volatile Cubans, too; sometimes one of them steals a base, not because the situation warrants it, but simply because he is in the mood. Five of the seven Cubans are Negroes, and although the Cherokees themselves are a friendly crowd, the Negroes often run into trouble on the road in hotels and restaurants and at the hands of some Southern fans. But the Cubans take it, apparently lumping such racial insults with the universal discomforts of the minors—the cold showers, cheap food, low pay and the rickety old bus the team travels in.

**Riding the Blue Goose.** More than anything else, the converted school bus is the symbol of the bush leagues. The Cherokees call theirs the "Blue Goose," and it quivers like a gelatine salad over 50 m.p.h. There is one steep climb on the way to Harlan, Ky. that the bus can make only by backing uphill, and often the Blue Goose runs out of gas when the gauge reads full and the players have to push her into the next town.

Owner Bray figures that if he does not cut corners sharply, the alternative is to fold up the club. He is not impressed by bush-league owners who operate with a

\* Shortest major-league game on record took place Sept. 28, 1919 when the Giants beat the Phillies 6-1 in 51 minutes.

April 11, 1953

# R. Baunton - The Idea of History in Patristic Christianity

## N.T. Paradox:

- 1) X<sup>t</sup> is the end of history; has introduced new dimension. Vertical supersedes horizontal sequence of time.
- 2) X<sup>t</sup> just gives a meaningful history.

East Theologians - lean to emphasize earlier side of paradox.

Man is lifted out of history by X<sup>t</sup>. thru the sacrament of the supper. Pseudo-Chrysostom - "God became man that man might become God." X<sup>t</sup> is end of history.

But this mit especially to cf. Mysteries, Plotinus. Time + space lose reality in mysticism.

∴ The truth is that the X<sup>n</sup> is ~~living~~ living on 2 levels.

Barnabas - Moses permitted eating animals with cloven foot - for as hoof pts. in 2 directions, so is his eye on both heaven + earth.

As time widens between 1<sup>st</sup> & 2<sup>nd</sup> coming - X<sup>n</sup> Theologians begin to grapple with history in relation to parousia.

a. Early explanations wrestle with Biblical clues - o.g. Daniel -

b. How much time is needed before gospel preached to all nations? This ~~points~~ explains delay - until time of Augustine:  
II Thess. - "the restrainer" is the mission enterprise of the chch.

Hippolytus - it will take half a day, i.e. 500 yrs. (ca. 200 A.D.)

Lactantius agrees - but 50 yrs. later.

c. Tyconius + Augustine and this speculation, save for continuing stratum of expectation.

East flutters about 1492 - since in Alexandrian chronology this was year 7000, ∴ parousia.

Attention shifts from end to meaning of the interval, i.e. history.

1. Great accomplishment - X<sup>t</sup> destroys the cyclical view of history.

(St. Agric. weeps at brig of Carthage. Why? slaves sold. No. Cycle of hist. will bring this to Rome)

Only one <sup>early</sup> X<sup>n</sup> ever suspected of cyclical view - Origen. But slander. His idea was ~~pre~~ purgatory, not cycle.

a. X<sup>t</sup> was definitive; X<sup>t</sup> was new. X<sup>t</sup> was the pivot of history.

This means that history can contain something new. Destroys cycle.

b. Greg. of Nyssa. "Hist. goes from beginnings to beginnings by means of beginnings, which have no end."  
History is a succession of new beginnings.

2. Gave meaning to history in conflict with Gnostics - to whom Time itself is a calamity.

a. Gnostics - Marcion - life is endangered in obscenity... an imprisonment in the body. But no Christian ever so vilified existence, not even Origen.

b. To the X<sup>n</sup>, time has meaning because life in the flesh has meaning. This meaning is found in relation

to the Church, "the new Eden".

The Chh is linked back, "as new Israel" with past history. Gnostics sought to cut history in two - cut off O.T., creation as evil.

How then is the Chh better than OT Israel? This was problem for Hty.

1) Dispensation. Historical determination of man - but progressing self-disclosure of God.

• Typology - history does not repeat, but the unity of God's plan naturally contains anticipatory hints due to similarity of pattern.

• Pre-existent Christ. Being born, Psalms etc. Danger - as in Origen almost destroy uniqueness of the incarnation.

Progress in dispensation - e.g. dropping of polygamy, suicide of Sampson - is ethical, but not religious.

Dispensational view fitted into Greek view of Hesiod etc - fall from Golden Age then Silver, Bronze, Iron ages.

But the concern, in this linking back, is not recovery of an age of Gold, but centers in man's relationship with his Creator.

What concern with secular history?

The anomaly: the Emperor blasphemous (God), but the Empire keeps open the roads for the gospel.

Political that + interpret

- Most favorable in Luke - notes Rome as help to Mt. Melito of Sardis.
- Most unfavorable in Rev. - Rome is Babylon, drunk with the blood of the saints.
- Average - accept Empire, but never worship Emperor.

1. Defense of Xty, prompted the writers to find other causes for decline of Rome. Pick up Horace's reference to vices suckled by Romulus + Remus from the wolf → patricide.

2. Anti-Roman literature in East built about theory of 5 Monarchies. The 4<sup>th</sup> of course, is always Rome. ∴ will pass away.

Then came Constantine.

1. Some - Empire + Xty are 2 conjoint works of God. Eusebius.

Monarchians - 1 God, 1 Faith, 1 baptism... 1 Constantine.  
Continues in East. But in West, Rome fell.

2. Augustine, in West, reverts to former explanations of Roman decline. But final concept: Rome falls not due to her vices, but because her place in God's will is finished.

Does R.C. idea of history - Holy Empire - stem from Eusebius, then, not Augustine. No. Augustine's defense of Empire as restraint of villainy.

All - both S. + W. - bring secular history into the sphere of sacred history. The key is the plan of God.

Inward spread - 1<sup>st</sup> the p. - I 33

The rich + influential - p 34 by 250 A.D. for 9 p. names

Soldiers - from earliest times "let everyone remain in the calling wherein he was called"

- by Marcus Aurelius 175 he held these as a law A.D. 171
- || soldiers at front of law as they had turned at the time when given out with the law, but they opposed both, made signs, finally all were taken away - p 35

German Prince - Paul's fellow missionary, leader of a small church for 10 years - 1st of 100

Reaction - unpleasant signs with militant, German, groups going away - 1st of 100  
More from the men.

1000 - more still prominent - the church

But their prominence in the world - Monte is considered due to attitude there of always for the world - just people didn't want them - 1st of 100

Outline - p 10 -

Pliny's remarks on primitive church p 16

Persecution - 2<sup>nd</sup> - sporadic, + in legal grounds

The coming of the 3<sup>rd</sup> century with the edicts of Diocletian + Maximian - the 2<sup>nd</sup> century of growth - p 20 - 1st of 100 not yet - world was changing but without the end all

Diocletian's Edicts - Varied with each emperor - 1st of 100

The Bible - 1<sup>st</sup> of 100

The Creed - from Rome about 325 A.D. - not originally summary of faith but doctrinal formula p 35

3<sup>rd</sup> century - 1<sup>st</sup> of 100

Persecution - Empire will begin Decree, 250 A.D. 'Killing those who do not sign the Nicene Creed'

World wide church - Calixtus, 1<sup>st</sup> of 100 p 24

Church life:

1. The catechumens - p 43 (3 p. 1)
2. Care of believers - charity etc.
3. Devotions (a) morning, 9, 12 - 3 hours - Many at midnight - 2nd of 100  
(b) Sunday morning, evening - take from 1<sup>st</sup> of 100  
(c) Sunday evening, low point
4. Church courts - decisions in 1<sup>st</sup> of 100

What was the Church's response to the world -

2<sup>nd</sup> century of evolution p 103

Alcohol - Howard

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Expresses + Pines. Why? Best

Water ... ..

The ... .. Acacia ... .. p. 117

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10/10 p. 201

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W. Walker

- Chap. 13. 30 Yrs. War (389-396)  
Chap. { 14. Socialism (397-398)  
      15. Anabaptism (399-401)  
Chap. 16. Pietism etc (402-419)  
      17. Quakers (420-421).
- 

Modern Xty =

- Chap. 1. Science + Philo. (425-430)  
      2. Xty to America (430-436)  
      3. 4. Deism (437-443)  
          Unitarianism (443-444)  
      5. Pietism in Germany (444-449)  
      6. Moravianism (450-454)  
      7. Wesley + Revival (454-464)  
      8. Great Awakening (464-468)  
      9. Rise of Missions (469-472)  
      10. Revolution Period, US (472-479)  
      11. German Enlightenment (479-483)  
      12. German Theology - 19<sup>th</sup> c. (484-495)  
      13. British Prots. - 19<sup>th</sup> c. (495-503).

Each class day - one chapter of Latourette.

Jan. 26	Chapt. 39.	Aftermath of 30 Years' War (854-58)
30	Chapt. 40.	Eastern Churches 1500-1750 (858-922)
Feb. 2	" 41.	World-Wide Spread (922-964)
6	" 42.	Expanding Effect (967-992)
9	" 44.	Reproduction + Renewal (1001-10829)
	" "	" " " (10829-10855)
13	" 45	General Conditions, 1815 (1063-1079)
16	" 46	Roman Catholics, Europe (1081-1114)
20	" 47	Protest., Europe. 1815-1914 (1117-1139)
23	" 47	" " " (1139-1157)

## Bampton: II.

Chap. 10	The <u>Confessional</u> Age (48-97)
Chap. 11.	Enlightenment + Renewal (98-128)
Chap. 12.	Expansion + Social Reform (129-161)
Chap. 13.	The 20 <sup>th</sup> C. (162-198)

(over)



Wiffett

**FIVE STATISTICAL ERAS OF GLOBAL MISSION:  
A DESCRIPTIVE TABLE OF CHRISTIAN ENUMERATION**

(Note: For purposes of condensation, the abbreviation "Xtn" is occasionally used for "Chstian")

ERA NUMBER:	I	II	III	IV	V
<b>ERA AND ITS CONTENT</b>					
1 Name of Era	<i>Apostolic Era</i>	<i>Ecclesiastical Era</i>	<i>Church Growth Era</i>	<i>Global Mission Era</i>	<i>Global Discipling Era</i>
2 Alternative name	<i>Pneumatic Era</i>	<i>Baptismal Era</i>	<i>Black Churches Era</i>	<i>Multidimensional Era</i>	<i>Universal Response Era</i>
3 Date Era began	A D 30	A D 500	1750	1900	1990
4 Duration of Era	A D 30-500	A D 500-1750	1750-1900	1900-1990	1990-
5 Latourette's Epochs	Epoch I	Epochs II-V	Epochs VI-VII	Epochs VIII-IX	Epoch X
6 Main characteristic of Era	Global witness	Global Xtn presence	Global church-planting	Global Xtn communication	Global access to all
7 Major single innovation	Pneumatic mission	Global mass baptisms	Rise of black churches	Global Xtn broadcasting	Global Xtn information
<b>SECULAR CONTEXT DURING ERA</b>					
8 Science of statistics	None	Established by 1749	Term coined 1749-50	Univ. faculties worldwide	Fully computerized
9 Science of demography	None	Began 1662 (John Graunt)	Term coined 1855 (Guillardt)	Developed by UN agencies	Fully computerized
10 Government censuses	Many until A D 72	No more until A D 808	First modern one, USA 1790	Nations, one every decade	Instant total censuses
11 Public-opinion polls	None	None	None	Invented 1930	Online global sample
12 State of global statistics	None	Rarely available	Available to scholars	Available public libraries	Instantly available to all
<b>PROPHET AND HIS ACHIEVEMENT</b>					
13 Prophet	Luke	Cosmas Indicopleustes	William Carey	John R. Mott	
14 Birth and death	A D 5-89	c. 490-560	1761-1834	1865-1955	
15 Ecclesiastical tradition	Apostolic	Nestorian	Baptist	Methodist	
16 Role	Chronicler	Explorer, geographer	Missionary, translator	Global evangelist	Global researcher
17 Prophetic document	<i>Acts of the Apostles</i>	<i>Topographia Christiana</i>	<i>Inquiry into Obligations</i>	<i>Evangelization of the World</i>	
18 Date published	A D 70	A D 547	1792	1900	2000
19 Nature of document	Historical narrative	Geographical narrative	Missiographical narrative	Missiographical narrative	Total instant narrative
20 Method	Assembling oral texts	30 years travel, inquiry	Consulting books	Consulting books	Instant queries & reply
21 Statistical content	Totals of new believers	Geographical details	Totals of Xtns by area	Totals of Xtn resources	Total data on world
22 Purpose of statistics	Exhortation, encouraging	Description	Making a case	Convincing proof	Total strategy & tactics
23 First-ever achievement	Account of Xtn outreach	Description of world Xtns	Global census of Xtns	Global survey of resources	Instant global updates
<b>PROPHET'S CONCEPT OF PROGRESS</b>					
24 Aspect of Great Commission	Go	Baptize	Convert	Evangelize	Disciple
25 Example of obedience to it	Journeys of 12 Apostles	20 million Amerindians	Evangelical Awakenings	SVMC, IMC, CWME, ICOWE	Discipling agencies
26 Concept of global progress	Outreach of the Spirit	Global extension	Global conversion	Global evangelization	Global discipling
27 Indicators of that progress	Pneumatic signs	New Christian fields	New church membership	New Christian media	New access and response
28 Type of enumeration	Enumeration of <i>acta</i>	Enumeration of regions	Enumeration of Xtns	Enumeration of resources	Enumeration of access
29 Role of enumeration	Illustrative	Descriptive	Tactical	Tactical	Indispensable
<b>PROPHET'S ULTIMATE GOAL</b>					
30 Global goal envisaged	Reaching the world	Baptizing the world	Converting the world	Evangelizing the world	Discipling the world
31 Methods	Itinerant preaching	Baptizing	Church planting	Exposing people to Chstn	Strategic discipling
32 Attendant research needed	None	Geographical research	Linguistic research	Communications research	Knowledge research
<b>IMPLEMENTERS AND THEIR METHOOS</b>					
33 Year implementation began	A D 37	A D 1542	1841	1930	1990
34 Major implementer or artisan	Paul	Francis Xavier	Henry Venn	Kenneth G. Grubb	
35 Birth and death	A D 6-67	1506-1552	1796-1873	1900-1980	
36 Ecclesiastical tradition	Apostolic	Roman Catholic	Anglican	Anglican	
37 Role	Missionary, theologian	Pioneer missionary	Mission executive	Ecumenical executive	Church research coordinator
38 Working period	A D 37-64	A D 1533-1552	1841-1872	1930-70	1990-
39 Documents	Pauline Epistles	Published letters	Books, sermons	World mission surveys	Data/text diskettes
40 Other implementers	Apostles	Jesuit missionaries	Protestant missionaries	Church executives	Church researchers
41 Method	Evewitness accounts	Personal letters	Field questionnaires	Annual yearbooks	Computer databases
<b>SOURCES AND TOOLS AVAILABLE</b>					
42 Information sources	Evewitnesses	Travel	Public libraries	Personal libraries	Personal databases
43 Forms of information	Personal witness	Handwritten manuscripts	Printed books & materials	Print/audiovisual media	Electronic media
44 Instrument for enumeration	Abacus (B.C. 3400)	Pocket calculator (1642)	Digital computer (1835)	Knowledge processor (KIPS)	Artificial intelligence
45 Other technical methods	None	Navigation	Railroads, printing	Aviation, phone, telex	Electronic mail
46 Statistics gathered	Occasional records	Baptismal records	Church growth records	Resource/witness records	Records of access to all
47 Statistical methods	None	None	Elements of statistics	Statistical theory/practice	Computerized programs
48 Means of locating data	Conversation	Travel	Correspondence	Libraries/resource centers	Interactive terminals
49 Names, addresses, contacts	Personal contacts	Trade contacts	Private directories	Printed directories	Instant lookup lists
50 Maps available	Local maps	1st global map, A D 547	First atlases	World mission atlases	Computerized mission maps
51 Christian research centers	None	None	None	900 centers by 1980	5,000 centers by A D 2000
<b>ANNUAL INCOME AT START OF ERA</b> (in 1982 US\$ per year)					
52 Personal income, all Xtns	\$200,000	\$8,600,000,000	\$160,000,000,000	\$1,200,000,000,000	\$7,200,000,000,000
53 Organized Xtny worldwide	\$ 30,000	\$ 100,000,000	\$ 1,500,000,000	\$ 11,000,000,000	\$ 120,000,000,000
54 Christian foreign missions	\$ 10,000	\$ 1,000,000	\$ 6,000,000	\$ 212,000,000	\$ 5,800,000,000
55 Christian research (actual)	0	0	\$ 50,000	\$ 500,000	\$ 28,000,000
<b>NUMERICAL PROGRESS DURING ERA</b>					
56 World pop. (start of Era)	169,700,000	193,400,000	720,700,000	1,619,900,000	5,163,065,500
57 Christians (start of Era)	2,000	43,400,000	160,000,000	558,100,000	1,656,645,700
58 Denominations (start of Era)	1	70	190	1,900	23,600
Christians as % of world					
59 —at start of Era	0.0	22.4	22.2	34.4	32.1
60 —at end of Era	22.4	22.2	22.2	32.1	32.1

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(Vol 8, No. 4 Oct. 1984)

## Persecutions

Lessons from Ch. Hist. Because Ch. again faces pers. - will speak on persec. of Ch. + Lessons.  
For first 300 yrs. of yr. was a pers. Ch. Hunted like rats, but died like heroes.

### I. Persecutions of N.T. Church - Jewish.

1. After healing of lame man - Acts. 4 Boldness → sp. quickening. 13
2. 2<sup>nd</sup> pers. by Sadducees - Acts 5. God cares for the faith-ful. Prison opened. "God not man!"
3. 3<sup>rd</sup> pers. - Stephen Acts 7, 6. Church scattered. God uses p. for good.
4. Pers. by Herod the King. Acts. 12 Not all are spared. James ~~was~~ killed; Peter del.

### II. These only small taste of greater horrors - fight & death. Deaths of Jews - and of p. by Jews

1. Why did Rome bother - tolerant. Emp. worship. At first Em. enjoyed Jewish exemption.
2. 10 persecutions - but many more -
  - a. Nero - Paul, burning teachers, Nero redimino.
  - b. Domitian (95AD) "Lord + God". Seeks relations of Jews.
  - c. Hadrian (20 yrs. later) - temple to Venus on Calvary.

Ignatius - "Stand fast; fringes an armil though often omitted."  
It is the mark of a great athlete to be struck + struck + struck again, and still to conquer.

- d. 40 yrs. later, Polycarp remembered. 86 yrs. old. Found on farm. Invited them to eat. They begged him to recant, "What harm is there in saying Caesar is lord." "I do not intend to do what you advise me." Prob hauled for blood. Proconsul tried to save him. "Just curse At, and I'll save you." "80+6 yrs. have I served Him and he hath done me no wrong, how can I blaspheme my King who saved me?" Angry - "I have cold hearts." "Bring on your hearts." "Then I'll burn you." "Bring on your fire."

My subject ~~is~~ is Lessons from Church History. Because these are times when the Church of H. again faces the possibility of persecution, I will speak tonight on the great persecutions of the Church, and lessons we may learn from them. For the first 200 years of its life, the Church ~~of H.~~ endured almost continuous persecution. You hunted down & killed like rats but they hid like hares for their food & to rear.

I.

Every Bible student is familiar with the first persecutions of the N.T. Church

1. After the healing of the lame man. Acts 4 - Peter & John imprisoned for preaching the resurrection.  
Lesson: Boldness in persecution breeds a spiritual quickening - they preached the gospel more than ever and all were filled with the Holy Spirit.
2. Second persecution by Sadducees - for preaching the gospel. Acts 5  
Lesson: God does not desert those who are faithful in persecution. Prison does not offend. Peter said "We will obey God rather than man."
3. Third persecution <sup>of Saul</sup> - martyrdom of Stephen & scattering of the Church. Acts 7-8  
Lesson: God uses persecution for the good of the Church. More persecution would have increased the number of those who might otherwise have been content to limit the gospel to Jerusalem. The work of persecution scattered the seed of the gospel, & the Church took root in all lands.
4. Persecution by Herod the King. James ~~was~~ killed; Peter delivered. Acts 12  
Lesson: God cares for his chosen in times of persecution, but not all will be spared from suffering & death. Don't think that because the Herod killed James, he promised to spare you, you will never have to suffer for Him. Some are delivered like Peter but others must die like James ~~and~~.

These persecutions by the Jews were only small taste of the greater horror ahead - a fight to the death between the small, weak followers of H. and all the armies of the great Empire of Rome. The destruction of Jerusalem in 70 A.D. marks the end of ~~the~~ Jewish power. By the year 100, Rome was strong near the sea, and the Roman engineers working into Jerusalem were deep in the blood of a million slaughtered Jews. For the next 200 years it was the blood of Christians which they washed.

31. West, Mrs. D. K. - Grant for work of

"48-722 - \$2,500. was granted for the work of Mrs. D. K. West, Shantung Mission, (Contributions in U.S., Non-Approved Objects), received from Mrs. W. P. Fraser, Bellevue, Pa., a gift from the Fraser Fund. (Money was deposited in the account of Mrs. D. K. West in the Union National Bank, Pittsburgh, Pa. Money to be used for several projects for the furtherance of her work.)" (Bd. 5/18/48)

32. Winfield, Dr. and Mrs. Gerald F. - Continuation of furlough, temporary service

"48-864 - The Board VOTED to extend the furlough of Dr. and Mrs. Gerald F. Winfield of the Shantung Mission, without salary or allowances until January 1, 1949, in order that Dr. Winfield may continue his service on the staff of United Service to China during that period. It is understood that beginning July 1, 1948, the Board will discontinue paying its share of the pension premium." (Bd. 6/15/48)

33. Tsinan - Use of rent

"48-865 - On recommendation of the China Council, the Board VOTED to authorize the use of rent received for residence 22A19, East Suburb, Tsinan, Shantung, during the period of 18 to 30 months as authorized in Board action #48-62, and the income derived from certain open land leased temporarily to local farmers, for the purpose of meeting expenditures of the Mission within Class V. (CC 48248)" (Bd. 6/15/48)

EAST CHINA

34. Day, Dr. and Mrs. Clarence B. - Grant for war losses

"48-726 - In accordance with the provisions of Board actions #46-805 and #46-1076, and inasmuch as they have certified that all the items included in their list of personal war losses have actually been lost or destroyed, the Board VOTED to make an additional grant of \$1,008. to Dr. and Mrs. Clarence B. Day of the East China Mission, thus completing the full and final compensation for their war losses. (CC 48176)" (Bd. 5/18/48)

35. Lautenschlager, Mr. and Mrs. Roy S. - Grant for war losses

"48-723 - In accordance with the provisions of Board actions #46-805 and #46-1076, the Board VOTED to grant to Mr. and Mrs. Roy S. Lautenschlager of the East China Mission an advance of \$750. on account of their personal war losses." (Bd. 5/18/48)

36. Hangchow - Lease of Bi Z Church property

"48-867 - Upon recommendation of the China Council, the Board VOTED to approve the lease of the Bi Z Church property (L32A1), Hangchow, East China, to the Chang Memorial Church to house the Tsen Tseh Primary School, with the understanding that a copy of the lease will be sent to the Board. (CC 48216)" (Bd. 6/15/48)

37. Shanghai - Grant for Shanghai Christian Broadcasting Station

"48-866 - The Board VOTED to grant up to \$500. from current Audio-Visual Funds for badly needed equipment for the Shanghai Christian Broadcasting Station, East China Mission. This equipment was recommended by the F.M.C. Audio Visual Survey Deputation and is to be purchased in this country." (Bd. 6/15/48)

Why did the great Roman Empire bother to persecute the small group of Jews. It is easy to understand why the Jews should do so, since they considered the Jews were heretics & blasphemers, so chopping off the head of John the Baptist. But why should Rome persecute them? Rome was very tolerant, it let the people believe just about anything they wanted. In Rome you could believe in Jupiter & Mars & Venus and all the other official gods of you wanted to, but if you didn't, all right. You could worship in Egypt of the Nile or a Greek god like Athena, or you could even make up a god of your own if you wanted to. But, there was one thing you had to do - no matter what kind of a god you had, you also had to worship the Emperor of Rome. Rome was very insistent on this. You had to make sacrifices to the Emperor, because he was officially a god, not just a man. The only people in the whole Empire who were exempt from this imp. worship were the Jews, because Rome had discovered that they were a stubborn people who would rather die than worship more than one god.

At first Rome enjoyed the same freedom for the early church was almost all composed of converted Jews, but as soon as they refused to call themselves Jews as they very soon did, why then, automatically, by the laws of the Empire, ~~the~~ what they must worship the Emperor. As soon as they became a new religion, with a gospel for the whole world not just for Jews, it became illegal. And because they were just as stubborn as Jews about worshiping the Emperor there was nothing for the Rom. officials to do according to the law, but to punish them.

64 AD - Nero - but many were converted. So peaceful, he had to build temples in Jerusalem.  
 70 AD - Titus - took the Temple down. Such a dirty, religious of Jewish people, and a complete

25. Audio-visual equipment for North China Mission - Grant

"48-856 - The Board VOTED to grant from the current Audio-Visual budget the sum of \$100.31 to the North China Mission Audio-Visual Committee for the purchase of the following material to be used in their audio-visual program:

Balance on Rolleicord camera	\$ 55.00	
Cathedral Easter Story slides	16.73	
1-220 volt 300 watt bulb	3.58.	
1-72" Challenger screen	25.00	
	<u>\$100.31"</u>	(Bd. 6/15/48)

SHANTUNG

26. Dickson, Mrs. J. R. - Grant for war losses

"48-860 - In accordance with the provisions of Board actions #46-805 and #46-1076, and inasmuch as she has certified that all the items included in her list of personal war losses have actually been lost or destroyed, the Board VOTED to grant to Mrs. John R. Dickson of the Shantung Mission \$750., representing full and final compensation for her war losses." (Bd. 6/15/48)

27. Fildey, Rev. and Mrs. Harold W. - Resignation

"48-690 - The Board VOTED to accept with regret the resignation of the Rev. and Mrs. Harold W. Fildey from the Shantung Mission, effective June 1, 1948, for personal and family reasons. The Board would extend to Mr. and Mrs. Fildey its best wishes as they make plans to continue their service in this country in the field of religious education." (Bd. 5/18/48)

28. Harding, Dr. Benjamin M. - Grant for war losses

"48-861 - In accordance with the provisions of Board actions #46-805 and #46-1076, and inasmuch as he has certified that all the items included in his list of personal war losses have actually been lost or destroyed, the Board VOTED to grant to Dr. Benjamin M. Harding of the Shantung Mission \$593.50, representing full and final compensation for his war losses." (Bd. 6/15/48)

29. Lautenschlager, Dr. and Mrs. Stanton - Grant for war losses

"48-862 - In accordance with the provisions of Board actions #46-805 and #46-1076, and inasmuch as they have certified that all the items included in their list of personal war losses have actually been lost or destroyed, the Board VOTED to make an additional grant of \$730. to Dr. and Mrs. Stanton Lautenschlager of the Shantung Mission, thus completing the full and final compensation for their war losses." (Bd. 6/15/48)

30. MacLeod, Dr. and Mrs. A. N. - Continuation of furlough

"48-863 - Inasmuch as the financial provision in connection with Dr. MacLeod's temporary service at Gordon Divinity School ended May 31, 1948, the Board VOTED to continue Dr. and Mrs. Alexander N. MacLeod of the Shantung Mission on furlough, with furlough salary and all allowances from June 1, 1948, to their sailing date in the late summer of 1948." (Bd. 6/15/48)

About 20 years later the Emp. Hadrian tried to show his contempt for the by building a temple to Venus, the wicked goddess of love, on Calvary, the hill where Jesus was crucified. A famous martyr in the persecution which followed was Ignatius, bishop of Antioch. 10 Roman soldiers carried him prisoner across Asia Minor to Rome to be thrown to the beasts in the blood-stained arena to make a holiday for the cruel crowds. Was he afraid? Ah no. Not Ignatius. There was only one thing he was afraid of. He was afraid he might not be killed, that he might be released, and lose his chance of dying unpaid as a witness and a martyr to the redeeming love of Jesus Christ.

As he went bravely on his way to die, Ignatius wrote a letter to a friend of his, Polycarp, the Bp. of Smyrna, telling him how he should behave under persecution. "stand fast," he wrote, "stand firm as an anvil, the often smitten it is the mark of a great athlete to be struck and struck & struck again & still to conquer."

Forty years later Polycarp remembered these words when he too was caught by Roman soldiers, & taken prisoner, & killed in A.D. 107. He is one of the great Xus. & saints of Christ history. He was the last known personal pupil of the Apostle John. He loved to repeat the words he had heard from the "disciple whom Jesus loved," an echo of the very words of Jesus 100 years before. ("remember, the scholar of Galilee, son of Zebedee, - the chosen of the Father")

"48-853 - Inasmuch as the financial provisions in connection with Mr. Terry's service as visiting professor of missions at the College of Christian Education, Chicago, ceased with the close of the 1947-48 academic year, the Board VOTED to continue the Rev. and Mrs. Myron E. Terry of the China General Workers Group on furlough, with regular furlough salary and all allowances, until the date of their sailing in October 1948." (Bd. 6/15/48)

GENERAL WORKERS UNDER C.C.C.

20. Crouch, Rev. and Mrs. A. R. - Furlough salary reinstated

"48-720 - The Board VOTED to reinstate the furlough salary and all allowances of the Rev. and Mrs. Archibald R. Crouch, assigned to the Border Mission of the Church of Christ in China, effective June 15, 1948, following a year's leave of absence, in preparation for their return to the field about October 1, 1948." (Bd. 5/18/48)

NORTH CHINA

21. Gleysteen, Mrs. W. H. - Action re pension amended

"48-721 - The Board VOTED to amend its action #48-323 (March 2, 1948), covering the pension adjustment of Mrs. William H. Gleysteen, retired from the North China Mission, and to grant to Mrs. Gleysteen \$165.98 annually instead of \$158.76, effective February 17, 1948. It was noted that this in no way affects the total pension which Mrs. Gleysteen will receive, but is necessitated by a correction in figures from the Board of Pensions in regard to her personal share in the Sustentation payment, as follows:

Service Pension		\$402.54	
Sustentation	\$264.		
Less personal share	<u>60.</u>	204.00	
Foreign Board grant		<u>165.96</u>	
		\$772.50"	(Bd. 5/18/48)

22. Gould, Miss Orpha B. - Leave of Absence

"48-857 - Because the serious illness of her father prevents her return to the field this summer, the Board VOTED to grant to Miss Orpha B. Gould of the North China Mission a leave of absence, effective July 1, 1948, and continuing until September 1, 1949, without salary or allowances." (Bd. 6/15/48/)

23. Jenness, Mrs. R. E. - Furlough extended

"48-858 - In view of plans for her service in promotional work during the summer months, the Board VOTED to extend the furlough of Mrs. Richard E. Jenness of the North China Mission from June 22, 1948, to the date of her sailing in August, 1948." (Bd. 6/15/48)

24. Martin, Rev. and Mrs. W. Burton - Assignment to audio-visual work in North China

"48-859 - The Board made record, that, inasmuch as present conditions make it inadvisable for them to proceed to Tsinan, Shantung, in the near future, the Rev. and Mrs. W. Burton Martin have been assigned to the North China Mission to engage in audio-visual work until the summer of 1949, when the question of their permanent assignment will be considered by the China Council.  
(CC 48236)" (Bd. 6/15/48)



This was only quiet before the storm. The last half of the 3rd c. saw greatest persec. ch. had ever known since for as end of Empire & the ch. First in 250 A.D. - ~~the~~ an Empire-wide attempt by Decius to exterminate the ch. prior attempts had been local, but now Decius promulgated the brutal edict that they were to be exterminated by cowardly universal state sacrifices to the imp. There was no escape save by flight & the doubtful part of the barbarians, and this could be done only at the expense of total confiscation of property by the state. Many have failed to meet the cruel test for the <sup>50</sup> years of peace from persec. had softened the ch. - some sacrificed to save their lives; some purchased certificates from public officials falsely asserting that they had sacrificed - but withheld themselves when faced with the old challenge - Caesar or Christ? - stood firm for Jesus Christ. And as more, as Tertullian had said, "the blood the martyrs shed to be the seed of the ch." So unsuccessful was the persec. since the it was, in exterminating the ch. that Imp. Valerian, 7 years later, was forced to change the technique of oppression. If the ch. could not be eradicated by gen. persec., perhaps its leaders could be wiped out, and then without leadership it would eventually die. In 259 he issued an edict that bishops, presbyters and deacons were to be immediately put to death; and all those in the higher classes were to be deprived of rank and property, and if not repentant, to be executed with the clergy. Among the martyrs, were Sixtus, Bp of Rome, and Cyprian <sup>great</sup> Bp of Carthage, who 7 years before had fled <sup>for safety</sup> from the persecutions of Decius, being his little flock of ch. to suffer, but was, eaten with remorse at his weakness, gladly & boldly welcomed death in the name of his Lord. (Schaff. p. 62)

One more terrible effort Rome made to wipe out the gospel of X<sup>t</sup>. After Valerian, the ch. was at peace for 50 yrs, then the price of darkness gathered themselves for the final and most violent persecution, a struggle for life and death - the persecution under Diocletian. All the suffering of previous years were forgotten in the honors of the last and greatest tyrant of the ch. Struggle with - Diocletian was one of Rome's greatest emperors and wisest rulers. His own wife Prisca, and his daughter Valeria were ch., yet in 303 he issued

- |   |   |
|---|---|
| 185. Carl Schoenagel<br>785 Brewster St.            | 209. Oliver Styer<br>60 Haddon St.                          |
| 186. Edward Schulz,<br>400 Buena Vista Rd.          | 210. George W. Sunderlin<br>376 Ellsworth St.               |
| 187. Robert Scott<br>71 Wordin Ave.                 | 211. Owen Kenneth Swain<br>96 Minor Ave. Strfd.             |
| 188. Royal Sherwood<br>651 Laurel Ave.              | 212. Willard B. Tallyerdy<br>433 Grasmere Ave. F'fld.       |
| 189. John W. Shields<br>187 Gilman St.              | 213. William Tennant<br>56 Riverside Dr. F'fld.             |
| 190. Francis J. Shawah<br>4270 Main St. Strfd.      | 214. Thos. Tennant<br>168 Woodland Ave.                     |
| 191. Archibald Smith<br>583 Laurel Ave.             | 215. Edgar M. Tillstrom<br>25 Sanford Place                 |
| 192. Kenneth L. Smith<br>133 Lynnbrook Rd.          | 216. John H.W. Tooth<br>398 Dover St.                       |
| 193. David E. Smith<br>725 South Ave.               | 217. Thos. H. Trelease<br>102 Merchant St.                  |
| 194. Richard Smith<br>19 Elk Terr. Strfd.           | 218. Arthur Unfried<br>410 Union Ave.                       |
| 195. Edmund H. Smith<br>56 Sunnyridge Ave. F'Fld.   | 219. George N. Urice  |
| 196. Fred. Somers<br>417 Lake Ave.                  | 220. Robert Vance<br>89 Evelyn St. Route 14, Bpt.           |
| 197. Jack Spalla<br>335 Taft Ave.                   | 221. Chas. E. Vance<br>245 Palisade Ave.                    |
| 198. Louis J. Spalla<br>2909 Fairfield Ave.         | 222. Ernest Volderauer, Jr.<br>59 Senior Place              |
| 199. Edward G. Sponberg<br>692 Cleveland Ave.       | 223. Milton Vreeland<br>131 Edna Ave.                       |
| 200. Carl I. Stalhammer<br>329 Mapledale Place      | 224. David Voitch<br>30 Pilgrim Rd.                         |
| 201. William H. Standen<br>96 Melrose Ave.          | 225. Thos. Webb<br>694 Courtland Ave.                       |
| 202. John Stane<br>594 Howard Ave.                  | 226. William Woitzel<br>276 Booth Hill Rd. Nichols          |
| 203. Alexander Steel<br>68 Willow Ave. Strfd.       | 227. John R. West<br>835 Broad St.                          |
| 204. Harold Steeves<br>1089 F'fld. Woods Rd. F'fld. | 228. Fred H. Weston<br>1986 North Ave.                      |
| 205. Robert R. Stevenson<br>60 Wade Terr.           | 229. Dr. George E. Wheeler<br>135 Laurel Place              |
| 206. George H. Stone<br>527 Iranistan Ave.          | 230. G. Birdseye Wheeler /Bpt.<br>87 Killian Ave. Route 14, |
| 207. Everett N. Strople<br>68 Senior Place.         | 231. Roland P. Whitlock<br>142 Bronx Ave.                   |
| 208. Norman V. Sturke<br>51 Barnum Terr. Strfd.     | 232. Norman W. Wiemer<br>170 Shelton Rd. Nichols            |

3 edicts in rapid succession, each more terrible than its predecessor.

- 1) Destruction of all churches, burning of all copies of Bible & etc.
- 2) All clergy imprisoned and forced to worship by torture.
- 3) All Christians must offer sacrifices with gods or face of death (3-4).
- 4) All males (incl. children & slaves) must sacrifice, all persons in wealth should be seized with imperial lands. All men sporting in streets.

Page 6 to 10 - 2 yrs.

But it was useless. As X had promised the edict - "Do gods & hell could not prevail vs. it." - Rome and tutors & wives & slaves could not destroy ~~it~~ it. Diocletian was not by the struggle ~~at all~~ <sup>at all</sup> the throne, turned over the Empire to 2 assistant emperors, and retired to a summer villa in Tivoli to grow cabbages. Even Galerius, the most able of his assistants, and the most moderate of the persecutors at last recognized the futility of his attacks on the edict, and yielded with disease, lying near death's door, received the first ~~of~~ imperial edict of toleration of X, in 311, an amazing edict, in which the ~~emperor~~ <sup>emperor</sup> asked the prayers of the Christians whom he had ~~persecuted~~ <sup>persecuted</sup> relentlessly <sup>in</sup> exterminating.

That was an edict of toleration only.

137. Carl C. Lassen, 111  
1175 Stratford Ave. Strfd.
138. James C. Lathrop  
504 Wilmot Ave.
139. Glenn Laudenslager,  
186 W. Liberty St.
140. Austin Lightner,  
134 Vine St.
141. Charles W. Little  
537 Park St.
142. Fred. Loughrain  
167 Lee Ave.
143. Frank Lucas  
177 Toilsome Hill Rd.
143. Austin D. Lucas,  
Glen Arden Drive, F'fld.
145. Fred A. Lunt  
175 Wade St.
146. Sherman Lloyd  
198 Ridgefield Ave.
147. James E. Lindstrom  
25 Sanford Place
148. Clarence Lauver  
2755 Old Town Rd. F'fld.
149. LeRoy Lewis  
R.F.D.#3, Box 199-A Trumbull
150. Andrew R. MacDougall  
459 East Ave.
151. James MacGregor  
265 Euclid Ave.,
152. David H. MacKenzie  
136 Manhattan Ave.
153. Roderick John MacKenzie  
136 Manhattan Ave.
154. Ronald B. MacKenzie  
1492 Unquowa Rd. F'fld.
155. John MacLuckie  
10 Pilgrim Rd.
156. Jasper S. Mathews  
138 Clarkson St.
157. Jasper S. Mathews, Jr.  
Pine Creek Rd. F'fld.
158. Daniel McDougall  
107 Gem Ave.
159. David McLellan  
117 Rennell St.
160. Emery J. Medvey  
83 Beardsley Park Terr.
161. T. Betton Meginnis  
245 Old Spring Rd. F'fld.
162. William Meikle  
686 Norman St.
163. William Metzger  
302 Bond St.
164. Paul Meyer  
952 Main St. Long Hill
165. Stiles M. Middlebrook  
788 Stratfield Rd.
166. Joseph V. Mills  
175 Wade St.
167. Fred S. Peck  
501 Wood Ave.
168. William J. Pollitt  
R.F.D.#1, Ridgeway, Easton
169. Bert Pooley  
132 Flanders St.
170. Harry H. Read,  
1962 Elm St. Strfd.
171. William J. Read  
1962 Elm St. Strfd.
172. Lewis A. Reed  
30 Cole St.
173. Edward Reese  
73 Burnham St.
174. James Ritchie  
61 Buena Vista Rd.
175. William M. Roberts  
34 Washington Terr.
176. Andrew Robertson  
25 Sims St.
177. James Robertson  
235 Hawley Ave.
178. Robert Robertson, Jr.  
295 Norland Ave.
179. William Robertson  
203 Iranistan Ave.
180. Willard Robertson  
115 Victoria Lawn, Lordship
181. John Robbie,  
21 West Liberty St.
182. George Rose  
423 Maplewood Ave.
183. Matthew Rutherford  
60 Arber St. Strfd.
184. Frank G. Sanford  
215 Salem St.

St. Augustine + Bishop Tompey + Cardinal Hensley: 'you do your way, I do the

That's typical of the arrogant arrogance of Rome that she alone knoweth + doeth the will of God; and yet in a way, we are all tamed into the same line! We Protestants are as surely convinced as the Catholic that we form a church just as the only one instituted + blessed by the Lord.

Take the 5 outstanding and most common forms of church govt: —

- 1) Catholicism - papacy
- 2) Episcopalianism - bishops
- 3) Presbyterianism - equality of the ministers, republicanism
- 4) Congregationalism - equality of ministers, democracy
- 5) Quakers - no ministers

At any point in that scale a Christian will feel that there above him are more organized and oppressively dictatorial, <sup>while</sup> those under him are dangerously unfederated and inefficiently organized. A Presb. eq. wonders how an Episc. can stand to take orders from a bishop, a man no better than he - yet he wonders how the Congreg. can get anything done without a Presb. + Synod + G.A. to give them organized effectiveness ~~to~~ in making an interpreted attack on the problems that face the church.

How did these differences come about. ~~But~~

Each of the great branches of the church claims to follow the practices

and opposite sides of ch. organization, but they all differ as to what that side was. Roman Catholics say Peter was the first pope. Episcopalians say ~~that~~ there was no pope, but ~~all~~ the apostles was equal in rank, bishop, ~~with other ministers like Timothy & Titus~~ <sup>as Peter was the first & head of ch.</sup>

~~And~~ Presbyterians claim that theirs is the Scriptural organization for I Tim. 4:14 refers to "the laying on of the hands of the presbytery", (the procedure you observed at the induction of Mr. Ogilvie and myself this year); and Heb. 12:23 speaks of the "general assembly & church of the first born." Compare fellow Roman's "triple abdication" -

This much is clear. The Bible <sup>by itself</sup> is inconclusive as to the form of ch. govt. of the early ch. Every denom. can make out a good case for its own particular form, ~~but~~ from the Bible, but it can't demolish its opponents' case. We must look then to ch. hist. for further information as how the ch. organized itself. Unfortunately, as we saw last Sunday the first 40 yrs. of that hist. (from 70 to 100) are almost a blank. But from what scraps of information that are left we can piece together a fairly reliable picture of the primitive ch.

Take first the N.T. ch. Every convert could preach and teach; every believer was a priest in the sense that he could have immediate access to God. No priestly class stood between him & his Lord. That much sounds like a Quaker meeting. But very clearly in the apostolic ch. the Bible points out a ministerial office Paul writes in Ep to Titus (1:5), telling him to "ordain presbyters every city, as I had appointed thee", and he goes on to describe the ideal presbyter and calls him a bishop. (And he writes to the ch. at Philippi, "to all the



believe that the pope was already seated in the chair of Peter, ~~the~~ the  
of the 2 documents we had from Rome at this time, the Epistle of Clement, + The Shepherd of Hermas;  
evidence, points to a Presbyterian form of govt., with a number of ministers, or  
presbyters, only the dech in a body, like our presbytery. (Streeter p 219ff)

Now

~~that~~ given this diversity + variety in the ch. at the end of

the first century, how do we find at the end of the next century,

very diff. begins of the Roman Catholic ch. with all its standardization of form +  
centralization of power. What happened was that the ch. crystallized.

I remember well in the days when I was taking chem in high school, how we  
would take a test tube of liquid, ~~pour a~~ pour a few drops of another  
liquid into it, which we called the catalytic agent, and before our eyes the  
liquid would begin to crystallize + harden. The ch. of the 1st c. was  
liquid, adapted, <sup>shaping</sup> itself to whatever form the circumstances required in the different  
parts of the Empire, but into that liquid was dropped a crystallizing factor,  
and the liquid began to harden. The heretic was Marcion, a rich

man who was thrown out of the ch. in Asia for some sin, came to Rome  
and refused was accepted by the ch., and made it a gift of some \$10,000.  
This was in 150 A.D. when the ch. was small, poor + persecuted. But the dech  
soon discovered that rich + generous the Marcion was, he had very peculiar

ideas. He was bitterly anti-Jewish, and carried <sup>his</sup> ~~this~~ so far as to reject  
the O.T. because it was a Jewish bk., and the God of the O.T. as a Jewish God.

Even the N.T. didn't satisfy him, most of it. Only Paul, he said, escaped from  
Judaism, so Marcion cut out most of ~~the rest of~~ the N.T. and made his own

book. He also denied part of the Apostles Creed concerning the return of X<sup>t</sup> and the resurrection  
of the body. Of course the ch. could not allow this, and they excommunicated him,



incidentally replying to him his \$10,000 gift, which increases my respect for the chch  
of that time. Excommunication didn't stop Marcion. He went right to work and  
organized his own chch, which grew & spread and before long boasted 100,000 members.

Faced with this problem: a schismatic church with a different Bible, the  
chch of the apostles organized to defend itself. You remember I said last time  
the chch raised 3 walls of defense against heresy: creed, canon & clergy: -  
the apostles creed, the ~~canon of the NT~~ <sup>Bible</sup>, and the ministry of the chch. Marcion  
broke thru 2 of the walls - he denied the apostles' creed, he made his own  
canon of the NT; ~~but his chch failed because~~ <sup>by strengthening the 3rd wall, the clergy,</sup> but in the end Rome conquered &  
~~became~~ Rightly or wrongly she was able to convince ~~the chch~~ Christians that  
in the Catholic chch alone, the true ministry in the succession of the apostles  
<sup>could be found</sup>

It's interesting to see how the concept of the apostolic succession  
developed, because as a matter of fact there is no apostolic succession of the  
clergy. The apostles did not hand down their office to bishops. The name of  
apostle they gave <sup>not to bishops, but</sup> to the evangelists & missionaries of the chch - <sup>who were called</sup> ~~the~~ "apostles" <sup>which gk. means</sup> "sent  
ones" - ~~not to bishops~~. And the function of authority of the apostles was inherited  
by their epistles, not by the bishops, when the chch looked for apost. authority  
it looked to the writings of the apostles, not their successors. Neither in name nor in basic  
auth. did the bishops succeed the apostles. And they only possess apostolic succession  
today who in the spirit of the apostles with sacrificial zeal will proclaim the  
apostolic doctrine of Jesus Christ & him crucified.

But Rome claimed apostolic succession, and this is how it came about. Clement, one of the presbyters or ministers of Rome, wrote a letter in 95 A.D. to Corinth urging the chch members there to be more obedient to their chch leaders. Evidently there had been some trouble in the chch of Corinth - it had always been a problem chch, as we can see from Paul's letters to the Corinthians. And to give weight to his admonition of obedience, Clement says that chch leaders were appointed by the apostles and that the succession of chch leaders bore apostolic authority. That was apostolic succession, but <sup>it is important to note</sup> Clement did not relate it to bishops - all ch officers were in the apst. succession according to him.

5 years later, Ignatius of Antioch, <sup>by Roman soldiers</sup> ~~wrote to a number of churches~~ <sup>was being conducted to Rome</sup> to be ~~thrown~~ <sup>thrown</sup> to the beasts in the Colosseum. On the way he wrote a number of letters in which he said the best cure for heresy is obedience to the ~~local~~ <sup>local</sup> authority of the bishop, and he meant bishop in the Cath. not N.T. sense, of a superior ch officer. However, the auth. of a bishop, he said, rests on his possession of the Holy Spirit, and he does not mention apostolic succession.

Clement - apostolic auth. without bishops; Ignatius - bishops without apostolic succession.  
 Not for another 100 years were these 2 ideas ~~put together~~ <sup>put together</sup>.  
~~with the idea of apostolic succession~~

At the end of the second century, Irenaeus & Tertullian, two of the great chch fathers, combined Clement's apostolic succession with Ignatius' emphasis on the office of bishop. The result was the Catholic doctrine of the apostolic succession of the episcopate - a doctrine which Catholics & Episcopalians accept, the rest reject.

That is <sup>now</sup> the greatest single obstacle to Presbyterian-Episcopal union, and remember this doctrine did not even appear until about 150 A.D.

The church at Rome took to the doctrine equally, and ~~for~~ promptly ante-dated it. Irenaeus, ~~the~~ ~~first~~ ~~of~~ the who combined episcopacy with apostolicity, goes on to give a list of the ruling bishops of Rome from Peter to his own time. It doesn't make sense; it not only conflicts with other lists, but as we have already seen, <sup>at the close of the 1st c.</sup> Rome had a Presbyterian form of ch. gov. with no ruling bishop. It was Asia which had the bishops. ~~Amictus (154-165) seems to be the first single head of the Roman church.~~ Not until the middle of the second c. do we get a single bishop at Rome. May 8 ↑

Once she got her bishop, however, Rome made good use of him. That was the first step in the rise of Rome, the elevation of one of the presbyters to the office of bishop - the nucleus of presbytery became permanent bishop. The second step was Roman insistence on the primacy of the bishop of Rome. It is a long step from the position of being one bishop among many to that of <sup>being</sup> first bishop of the church and pope. Amictus, (154-165) who seems to be the first single head of the Roman church, was only one bp. among many, and when he ~~was~~ differed with Polycarp, bp. of Smyrna, about the date of Easter, in 155 A.D., they agreed and parted as equals. But 40 years later (ca. 190 A.D.) when the problem became more acute, Victor, bp. of Rome, high-handedly excommunicated ~~Polycarp~~ <sup>the</sup> bp. of Ephesus, for disagreeing with him. This was too much even for Irenaeus, supporter of the apostolic succession of the

episcopacy though he was, but Victor paid no attention to his protest  
 By the end of the 2nd c, then, Rome is already asserting her authority —  
 and only 100 years before Rome was Presbyterian. A lot can happen in 100 yrs.  
~~By 200 A.D., the ~~collapse of Jewish Christianity~~ which ~~led to~~ the~~  
~~decline of Jerusalem, the decline of the Minor, and the apparent lack~~  
~~of a new emergence of a distinct, Rome was left in a position of leadership~~  
~~which not even the rise of Alexandria and Carthage could successfully challenge.~~

In the next 100 years Rome took another step toward what we  
 now call Roman Catholicism. ~~Cyprian, Bishop of Carthage, made the~~  
~~bishop a priest.~~ This next step was to make the bishop a priest.  
 That sounds as if we're going backward, but we're not. Up to the  
 middle of the 3rd c. Jesus had no priests. Ministers ~~to~~ taught + instructed  
 and ruled, but were dared to stand between the believer and his God.  
~~A Cyprian, Bishop of Carthage, who~~ Cyprian, Bp. of Carthage, <sup>a man who ran away from me perse. (seems), but did branch in the next</sup> was the man  
 who advocated the priestly character of the episcopacy. "If in the bishop, he  
 said, who makes religious exercises effective". "If anyone is not with the  
 bishop, he is not in the church" (Epist. lxxvi. 3) — and if he is not in the church  
 he has lost contact with God.

~~What a fateful moment that was. In me slow the church denied~~  
 I know of no more fateful moment in the history of the church than this.  
 The usurpation of power by the Bp. of Rome is as nothing. As ruler of  
 the church he stands only in the throne of Peter. What is that compared

to the <sup>utter</sup> arrogance of a chch that dares to usurp the very throne  
 of God; ~~at~~ <sup>a chch that grasps for itself</sup> the mediatorial office of the only begotten Son, Jesus  
 Christ. "One mediator between God & man," says Paul. A Rome  
 blasphemously replies "One mediator - the chch; and the bishop is the  
 chch."

~~What~~ <sup>but in a very diff. way.</sup> What Cyprian started in the way of chch  
 distortion, Constantine continued, Cyprian made the chch take  
 the place of God, Constantine let the world take the place of the  
 chch. I'm afraid I left you ~~with a very~~ last Sunday with a very  
 exalted picture of the ~~Empire~~ first X<sup>o</sup> Emperor, Constantine the Great.  
~~How Christian~~ How Christian Constantine was only God can judge.  
 He murdered his eldest son Crispus, and perhaps his wife Fausta. He  
 was proud, and vain and superstitious. Believing that baptism would wash  
 away all sins he postponed being baptized until he lay on his death bed,  
 thereby hoping to rid his soul of all the stains of his crimes. Even his  
 generosity to the chch was no unmixed blessing. As persecution ceased,  
 and as the Emperor lent his prestige to Xty it became fashionable to be X<sup>o</sup>.  
 The unconverted poured into the open gates of the chch. Xty conquered the  
 world in the first 3c.; now it appeared that the world was  
 conquering Xty. The more spiritual X<sup>o</sup>s complained that now X<sup>o</sup> rode a lonely  
 way, now his bishops rode the streets in proud chariots like kings,  
 and the Bible was flung from the pulpit by persecution, for it is bound

in purple and incised with gold & precious jewels - but never read.  
 Once the cloth was pure - not even reputation could sin readmission to  
 the cloth for adulterers, apostatizers, murders. But now the bars were down -  
 Bp. Kallistos of Rome as early as 220 A.D. had allowed adulterers to  
 come back into the fold upon confession of sin; in 250 A.D. Bp. Cornelius  
 of Rome let down the bars for apostatizers - those who had denied Christ  
 under persecution. And now even murders filled the pews, not least of  
 whom was Constantine.

Baithn desor. -

Under such conditions, what could serious Christians do. "Get out of  
 the world," urged some. "Go to the desert. Flee the world, flee the  
 cities, go back to the fields where the fowls sing praises of the Lord.  
 Flee the murderous emperors and the ministers. Live all alone." The people  
 who did this were called hermits & monks. Hermit - as who lives in the  
 desert. Monk - one who lives alone.

They began to believe that if the world was bad, the body  
 was also bad, so they tried to keep the body under control by <sup>inactivity</sup>  
 it. Some beat the soles of their feet on rocks, others went without  
 sleep, say Baithn, that <sup>at meals</sup> the food would fall from their  
 mouths. One monk stood on a single leg, like a stork, until he  
 fainted. ~~Others tried to fast the lips with wax.~~ Others tried  
 living in the tops of high pillars. St. Simeon Stylites, a monk, withdrew  
 from the city to a monastery. Then he decided that even the monastery  
 was too worldly, so he withdrew from the monastery to take up his abode  
 on a high pillar - a platform of good square, many occasionally from

one pillar to another and lives the the best - and he lived in  
this way for 37 years 37 years as a pillar. This was the  
the dead - worldly - dependent on the city - ridiculous and  
absolutely futile in the country.

It took great men to make the dead count for something again  
by joining the dead of the city and the work of the country together -  
that the work might justify the city, and the city might make the  
work good for something besides empty spiritual discipline. Such a  
great man was John Chrysostom. As a young man he wanted to become  
a monk, but the tears of his mother persuaded him to stay, and care  
for her, when she died he did turn monk, but he was not satisfied.  
He began to think that often all the bishops who stay in the city and  
helps people is really more because of the monks who run away  
just for the good of his own soul <sup>St. Chrysostom</sup> A bishop must look after the monks,  
scold them when they are lazy and correct them when they're a trouble.  
He must prevent those who would rather go to the mountains  
than work. And then a bishop must refuse ~~the~~ the monks' requests  
to those who are insubordinate - and he has to live with them afterwards.  
All of which is much harder than sleeping in a stone and giving what is  
both

So Chrysostom ~~he~~ came back to the city, and was made by  
of Antioch. But as great was his fame as a preacher - then really a  
wonder, being called - that the four parts of the Empire at

Constantine wanted him to take the important position of patriarch of Constantinople, but he knew that X'ton had ~~to~~ Antioch too and Antioch had X'ton too much & let him go. So he simply kidnapped X'ton and brought him to Constantinople. So it was that the monks came back into the world. Later, the monks were the great missionaries of the medieval church, and carried the gospel basically to the European barbarians who conquered Rome.

Another monk who returned to the world and became a great leader of the church was Gregory the I, the first really great Roman pope. When Constantine divided the empire in two, and moved the capital to Constantinople, he didn't realize it but he was making a pope out of the bishop of Rome. For with the Emperor out of the way, the bishop became the real power in the city of Rome. And when Rome fell before the barbarians in 410, the bishop, Leo I, carried on negotiations with the invaders as if he were ruler of the city as well as of the church. By the time of Gregory I, in about 590, the Emperor in fact Constantinople could no longer protect Rome, and Rome was ruled by the bishop, who was now called Pope - a father of the people. He had the power because he had the money - in the 500 years since Christ the church had acquired a vast property - land that it's income was about a million - or a half million a year, which was a staggering sum for those days. ♀



Gregory I proved to be a wise and able administrator of the church's wealth. His charities to the poor in Rome were great, and his contributions to needy churches needed as far afield as a monastery on Mt. Sinai and a church in Egypt. At home he used his money as the Emperor had once done <sup>for</sup> food for the city (as the clock used the grain lands), for ransom to the barbarians when citizens were captured. He even made treaties for Rome with the barbarian Lombards. All this not because he wanted to, so much, as because he had to. There was no one else to do it. The Pope had succeeded the Emperor.

Gregory was also a great missionary pope. To him we owe the conversion of our ancestors, the English. You've heard the story of how one day he saw in the market-place fair-haired English boys for sale as slaves. "Who are they?" he asked. "Angles," was the reply. But so impressed was Gregory with their fine appearance, that he said, "Not Angles but angels," and <sup>he</sup> vowed to make them Xn. So in the year 596 A.D. he sent Augustine as a missionary to England. This Augustine (not St. Aug. of Hippo) became first bp. of Canterbury, <sup>and</sup> was received by K. Ethelbert of Kent. ~~who~~ In spite of the fact that ~~K. Ethelbert's~~ <sup>his</sup> wife was <sup>already</sup> Xn, ~~he~~ <sup>the K.</sup> refused to receive the missionaries indoors, for he had heard they were great magicians and could make tails grow on the backs of those who vitiated them. So he received them outdoors where the open air ~~might~~ <sup>might</sup> debate their magic. That's the way our ancestors received the first missionaries - yet we have the gall to laugh at the Chinese for calling our missionaries "foreign devils."

Had the Roman church produced more great popes like Gregory I perhaps it could have escaped the Dark Ages which now fell on the church like a cloud. Gregory's successors were little men - some sincere and good, but most of them proud and ambitious and not always honest. I wish I had time to tell you more about them.

There is Pope Honorius in the next century, the 7<sup>th</sup> the famous heretic pope. In one of the numerous theological controversies of the time Pope Honorius I made the mistake of backing the wrong side and declaring that Xt had only one will. This ~~was~~ view was later condemned <sup>by the ch.</sup> as the Monothelitic Heresy (Const. 680), and a great council of the church which Rome accepts as authoritative branded Honorius as a heretic. That is no problem to Protestants - but you should hear R.C. wrestle with the difficulty of explaining how an infallible Pope could be a heretic. It is too bad that the Council of Constantinople in 680, did not realize that 1200 years later, in 1870, the Vatican Council was to declare the Pope infallible. It took a long time before Rome could put that over on its church.

~~The 8<sup>th</sup> c. was virtually a heretic from the R.C. point of view. When the Mohammedans changed the church with idolatry for its growing use of images, Leo~~

In the 8<sup>th</sup> c. came a series of popes who resisted church reform. The Eastern Emp. Leo III, whose ability as soldier & ruler gave the Emp. a new lease of life, was struck with the justice of the Mohammedan charge that the church was riddled with idolatry. The charge referred to the growing use of images in the churches. Remember the 2nd commandment, Leo set out to correct this evil.   
 ← The common people in the empire were giving themselves over

superstitious adoration of the images - they kissed them, they put them down dry wells & by the water back, they ~~sent them~~ treated them to lead the side & do other feats of magic. He forbade the use of images, and sent soldiers to tear them down. Disgraceful scenes followed. In Const. <sup>when</sup> the soldiers set up ladders & remove the images on the walls, a mob of angry women & monks pulled the ladders from under them, and to save the images hurled the soldiers to their deaths. The deponent died, wrong tho it was, pined to stir for the Leo & the Emperors that followed, and the Popes kept the images.

Their just reward was a steady decline in the power of the papacy in the next two centuries. Charlemagne, <sup>Kg.</sup> of France, ~~was~~ completely dominated the weak Pope of Rome, and in an attempt to keep the Kgs. from, on Xmas day, <sup>in the year 800</sup> as Charlemagne was unshipping in ~~the cathedral at Rome~~, St. Peter's, Pope Leo III climbed from behind a pillar, ~~and~~ placed on his head a golden crown, and proclaimed him Holy Roman Emperor. It was his favor all right, but gave him even more power over the pope.

In attempts to escape from this dominion by the state some years later, the papacy went so far as to resort to forgery. <sup>Pope</sup> Nicholas I, the most powerful pope since Greg. I, 250 years before, in order to substantiate his claim that the power of the pope ~~is~~ is supreme, above bishops, archbishops and even Emperors, stopped to make use of a forger, the Pseudo-Isidorian Decretals, which pretended to be a collection of decrees of popes, councils & emperors from the 1st c. to the 8<sup>th</sup>. It included a spurious



decree of Constantine the Great, alleging that the Emperor in return for  
 a miraculous baptism at the hands of Pope Sylvester I gave to the papacy  
 "the city of Rome and all the provinces, districts, and cities of Italy, and the  
 Western regions." That phrase "Western regions" later led the popes to claim the  
 whole Western Hemisphere, N+S. America as belonging to him personally. The only  
 trouble is, Constantine was not baptized by the Pope, but by Eusebius of Nicomedia,  
 and Constantine never gave him any land, only a palace. The whole thing is  
 a hard paper, as our Catholic historians ~~are~~ admit.

But the papacy was soon to ~~drop~~ <sup>lose</sup> more than to lose a ~~few~~  
 in support of its claims. ~~The popes were better than the worst kind~~  
 of Rome were too strong history. ~~Nich. I had raised the papacy as high as it had been in 250 yrs, but 25 yrs after death~~  
 the papacy had fallen. ~~The story of the popes is a~~  
 of infamy. I don't ever like to dwell in that on this period of 60 yrs., which is called  
 that of the ~~princery~~. No less than 17 popes occupied the papal throne in rapid ~~and~~  
 and infamous succession <sup>in degradation, prison, murder.</sup> Says the historian, Philip Schaff, "No church or sect in Christendom  
 ever sank so low as the Latin church in the 10<sup>th</sup> c. The papacy, like the old Roman  
 god Janus, has 2 faces, 1 Xn, 1 anti-Xn, one friendly & benevolent, 1 ~~friendly~~ & malignant.  
 In this period it shows almost exclusively the anti Xn face." ~~It~~  
~~was~~ the papacy & virtually fell into the hands of the <sup>impoverished</sup> ~~impoverished~~ wretched, incestuous families  
 of Tuscan, Tusculum → incredible as it may sound, in the first years of this  
 century, ~~3~~ bold & energetic women of the highest rank & lowest character, or  
 filled the chair of St. Peter with their paramours and bastards.

But the papacy was soon to stoop even lower. Nicholas I, unscrupulous though he was in this one instance, was on the whole a good and powerful pope, and during his reign lifted Rome to heights it had not known since the days of Gregory I. But in 25 years after his death (d. 867) the papacy hit bottom. In the 10th century we enter upon the blackest period of Rome's none too savory history. Degraded, corrupt, immoral, the vatican became a veritable sink of iniquity. In a period of 60 years, called that of the papal Pornocracy, no less than 17 popes occupied the papal throne in rapid and infamous succession, most of them ending their careers in deposition, prison and murder. Says the historian Philip Schaff:

"No church or sect in Christendom ever sank so low as the Latin church in the 10th century. The papacy, like the old Roman God, Janus, has two faces, one Christian, one anti-Christian, one friendly and benevolent, one fiendish and malignant. In this period it shows almost exclusively the anti-Christian face."

The papacy virtually fell into the hands of the unprincipled and incestuous families of Tuscany and Tusculum, and, incredible though it may sound, in the first years of this century, "three bold and energetic women of the highest rank and lowest character (Theodora, wife of a Senator, and her two daughters, Marozia and Theodora) filled the chair of St. Peter with their paramours and bastards."

First of the shameful succession was Sergius III, lover of Marozia, who took the papacy by force of arms, and, says Schaff, "soiled it with every vice." Shortly after his death, Marozia's sister, Theodora, brought and made pope John X, that he might be near her in Rome, but Marozia, jealous, had him seized, imprisoned and smothered to death. Then she promptly raised to the papal throne three of her own creatures in quick succession, followed at last by her own illegitimate son, John XI, whom she made pope at the age of 21.

In 954 the grandson of this wicked creature, Marozia, was made pope at the age of 18, and "disgraced the tiara" for eight years during which he surpassed all his predecessors in the depth of his degradation. So open and

so odious were his vices that a Roman Synod rebelled and charged him before the Holy Roman Emperor, "no one contradicting, with almost every crime of which depraved human nature is capable. Here are some of the charges:

"...he appeared constantly armed with sword, lance, helmet and breastplate; he neglected matins and vespers; he never signed himself with the sign of the cross; he made a boy of ten years a bishop, and ordained a bishop in a stable; he mutilated a priest; he set houses afire like Nero; he committed murder and adultery; he violated virgins and widows high and low, lived with his father's mistress, converted the pontifical palace into a brothel, drank to the health of the devil, and invoked at the gambling-table the help of Jupiter and Venus and other heathen demons..."

But enough of this unclean story. What a hollow mockery it is to claim that beasts like that can be infallible, even when their infallibility is limited to matters of faith and doctrine. It is a soiling task merely to read through the records of this iniquitous age. I shall go no farther, tho I blush to leave you in so sordid a time. Remember this: when the night is darkest, begin to look for the stars. The Lord Jesus Christ never has and never will desert his church. Always, as he did to Elijah, he can point out to the discouraged thousands who have not bowed the knee to Baal. [Next Sunday as we study the Reformation, we shall see the light of the dawn of a better day.]

Thos. Coates - Contemporary Significance of the Reformation Sermon, May 1, 1967

Three doctrines of Reformation of particular relevance today.

## I. The Church.

It is the channel for the saving action of God. Luther's doctrine of the church is primarily soteriological.

He dissolved the use of the word "church". There were too many uses of the term. "If these words had been used in the creed, 'I believe in the holy Christian people...' many misunderstandings would have been avoided. His doctrine of the church did not become clear until he was clear on the meaning of salvation. Begins to emerge in his lectures on Psalms

1529 Leipzig Disput. - the church existed long before Rom. Cath. Church.

He says, "A criminal occasionally can even be saved."

What are characteristics of 'the Church' -

- ① Holiness. Because of the Holy One is its head, because of H.S. & because in its fellowship sinners become saints
- ② One. Christ has only one body. Its unity is created by the H.S., & is therefore spiritual.
- ③ Fellowship. It is a "Communion of saints" - fellowship with Christ & one another. We suffer together & triumph together.
- ④ Universality.
- ⑤ Object of Faith. It is the kingship of Christ in the believer's heart. But the term "invisible church" does not appear often in Luther. He prefers the term "spiritual church". It is also the object of love.

## II. The Word.

The Word of God is not merely the written word, but God himself in His Son. The word is the living Word, Christ -

Revelation is personal, dynamic - not propositional & static. It is the  
(over)

Confrontation with Christ. Christ is God's language - as words reveal the mind of the speaker, so Christ reveals the mind of God.

But he also frequently uses the phrase "Word of God" to speak of the Bible. It is the cradle in which X<sup>t</sup> is laid. Scripture derives its authority alone from Christ. Luther in Galatians - I am right even if a thousand Script. verses are quoted against me, for I have with me the Lord of Scripture.

The doctrine of the Word must be related to the doctrine of God as Deus Logos, the God who speaks. The book as book is not magic. The Word is in a different category - it is used ought when believed, lived, & preached.

It is the only valid norm of teaching & confession (creeds). Scripture is above the church - the church is made by the Word.

### III. Vocation (derived from Paul)

- Two-fold sense: (1) the call to salvation
- (2) the call to service

Vocation is the channel through which propensities of sin go into action.

Does not refer only to his trade or profession, but to all his activity.

His doctrine of vocation abolishes distinction between religious & secular calling. All Christians have a calling - & all useful service is religious.

Calling is primarily a gift - and only secondarily a duty. Gives duty to work.

His motive is love. Love makes all work a religious service.

It is related to the doctrine of election. If one is sure of election, one is free for loving service to man, without concern for meritorious deeds to earn salvation.



Rome

(1)

Renan - the most profound transformation in history, a triple abdication: first the congregation commits its power to the presbytery (college of elders), then the presbytery to the bishop, then the bishops to the pope ( climax in 1870 ).



## THE REFORMATION

Last week--morass of iniquity, pornocracy. 500 yrs. sins ate papal strength. 15th c. papal crimes repeated, but with differenc. Boniface VIII, "Like fox entered, lion reigned, dog died." Leo X. "God has given us papacy... Worst of all, Alexander VI, monster, not man, stained pages of hist. with atrocious crimes, and whose children C. and L. Borgia. His death

7 deadly sins invaded papacy. <sup>(more damage than barbarians)</sup> Greed touched off Reformatio new ways of raising money--sale of bishoprics, dividing dead. Purgatory--indulgences. Foolproof scheme, but made one mistake. Selling to M. Luther. Albert of Brandenburg. Luther's 95 Theses: no treasury of merit; the penitent will gladly suffer in purgatory; the Pope should know how he is bleeding Germany. 1517, Halloween Didn't expect much to happen. But printing press carried 95 Theses across Germany in 4 wks. That's how God works 1) Way, 2) Means, 3) Man.

Rome failed to realize seriousness. Leo X, bored, orders to keep those monks quiet. But 2 yrs later, frightened. Indulgences ceased, Luther attacking his authority, and had won support of Fred. Wise. Pope bribes, threatens. Sends Fred. golden rose. In vain,--papal bull: "Arise O Lord, the foxes are wasting thy vineyard..and the wild beast of the field doth devour it." Luther burns it Lindsay: "It is scarcely possible for us in the 20th c. to imagine the thrill that went thru Germany, and indeed through all Europe when the news sped that a poor monk had burnt the Pope's Bull. Papal Bulls had been burned before Luther's day, but the burners had been for the most part powerful monarchs. This time it was done by a monk with nothing but his courageous faith to back him. It meant that the individual soul had discovered his true value. If eras can be dated, modern hist began Dec 10<sup>1517</sup>

In same year Luther wrote 3 epoch-making works. First, Address to Xn Nobility: 3 walls of papacy must be torn down. 1) Excluding laity from church--all Xns priests. 2) Pope alone can interpret Bible. 3) Pope alone can call council. Let Emperor, like Const., clean out Rome. Second, Babylonish Capt., Scripture is rule. Third, Xn Liberty: free thru justification by faith. Faith makes lord of all; Love makes servant of all.

In these 3 works Luther laid down challenge, and Germany was with him. Papal spy: 9/10 for Luther, 1/10 vs Rome Luther now summoned to Worms to be condemned by Emperor. Believed to death, "My dear brother (to Melanchthon), if I do not come back, if my enemies put me to death,

you will go on teaching and standing fast in the truth; and if you live my death will matter little."

21 yr. old Charles V enters Worms; Luther on straw in cart, but 2.00 follow him. Popular. General Brunsberg: "My poor little monk, you are on your way to make such a stand as I and many of my knights have never done in our toughest battles. If you are sure of the justice of your cause, then forward in the name of God, and be of good courage: God will not forsake thee." With this Luther entered. No king on earth could frighten him, not 2 days of questionings and threatenings. "I am captivated by the Scriptures, and my conscience is bound by the will of God...I cannot and will not recant anything. Here I stand, I can do no other, God help me. Amen." Music of hymn in his soul:

"A mighty fortress is our God, A bulwark never failing;  
Our helper He amid the flood of mortal ills prevailing;  
Did we in our own strength confide, Our striving would be  
Were not the right man on our side, the man of God's own  
Dost ask who that may be? Christ J. it is he.

L. Sabaoth his name, From age the same, And he must win..  
And tho this world with devils filled Should threaten to  
We will not fear, for God hath willed His truth to triumph  
The Prince of Darkness Grim, We tremble not for him; His  
rage we can endure, For lo his doom is sure. 1 little wo

That was the confidence that gave Luther a confidence which kings and emperors could not shake. Charles V. enraged, prepares to condemn. Safe conduct expires. But Luther already left. Black Forest kidnaped. Rumors 2 weeks: letter, Luther's body in silver-mine, dagger thru its heart. Germany mourned; Alexander prepares justification of crime.

But Luther far from dead. Safe in Wartburg. There Reif. became not just private rebellion, but national movement which swept princes and papists into open break with Rome. There at Wartburg--the German Bible (Cf. infl. of Prot. on German, French, English.

While Luther in hiding, followers over-enthusiastic. Wittenberg riots. Saxon princes to riot. Luther, at bravest moment, leaves safety. "I am coming home. I am not asking you to protect me. If I thought you would protect me with the sword I would not come. If Emp. comes after me, do not stand in his way, tho you need not deliver me over to him of your own accord." But Emp. didn't come for 25 yrs. Too busy fighting Turks, French, Pope. While Catholics fighting, Luther builds Lutheran church, slowly, quieting radicals, winning confidence, trusting in God.

Rome

I Tim 4:14  
Feb. 12:23

Archbp. and Cardinal. Typical of Rome. Yet all tarred. 5 forms of govt; RC, Ep. Presb. Cong. Quaker. Above overorganized & dictatorial; below unfederated and ineffective.

How did differences come. Each claims apostolic:-- This much clear: Bible is inconclusive. Then ch. hist.

But ch. hist begins with blank. Yet fragments.

First, NT church. All preach, but not priests. And ministerial office: Phil. 1:1 "to church at Philippi, with the bishops and deacons." Titus 1:5 "ordain presbyters in every city, as I had appointed thee," and describes ideal presbyter as bishop. But not priest, until 3rd c.

First step--not making priests but bishops. Remember 2 points. (1) Not at Rome. (2) Diversity--no single type of ch order, but in different partd, different orders: Asia, bishops; Syria, Congregational; Rome, Presbyterian (Clement, Hermas)

Given diversity, how at end of next c. begannings of R.C. What happened--crystallization. Marcion. Faced with this, ch. organized to defend itself-- 3 walls. Marcion broke 2. Third held, but it had to be built up;--apostolic succession.

Apostolic succession. Real: name to evangelists; function and authority to epistles. But Rome claimed apostolic succession in this way: Clement--apostolic succession of ch. leaders. Irenaeus--power of bishop. Not for 100 yrs were 2 ideas combined. Then Irenaeus and Tertullian. Result--R.C. doctrine. Still blocks Presb., Episcopal union.

Rome took to doctrine eagerly, antedated it. Irenaeus gives list of Bps. No sense--conflicts, and Rome was Presb. Not until middle of 2nd. c single bp.

Once she got a bp. Rome used him. After first step (elev. of moderator), Rome insisted on primacy of Roman bp. At first equal--Anicetus and Polycarp (155) Then 40 yrs later Victor excommunicates Bp. of Ephesus. Too much for Irenaeus.

Next 100 yrs. another step. Sacerdotalism. Cyprian, "If anyone is not with the bishop, he is not in the church. Fateful moment

Constantine let world in. Jesus engaged - no, broke, number  
in part  
Petrine claim - got out of world. St Simon

Return to world - Chrysothrix, Gussone I.

Hormones

Immunology

Nitrogen & Protein

Proteinase

In 1525 he married. Strange courtship.... How much his home meant. After hard days struggling, arguing with treacherous priests, recalcitrant nobles, rebellious peasants, home to peace and quiet of fireside, play with children, sing hymns.

"Away in a manger, no crib for a bed  
The little Lord Jesus laid down his sweet head  
The stars in the bright sky looked down where he lay  
The little L. Jesus asleep on the hay.

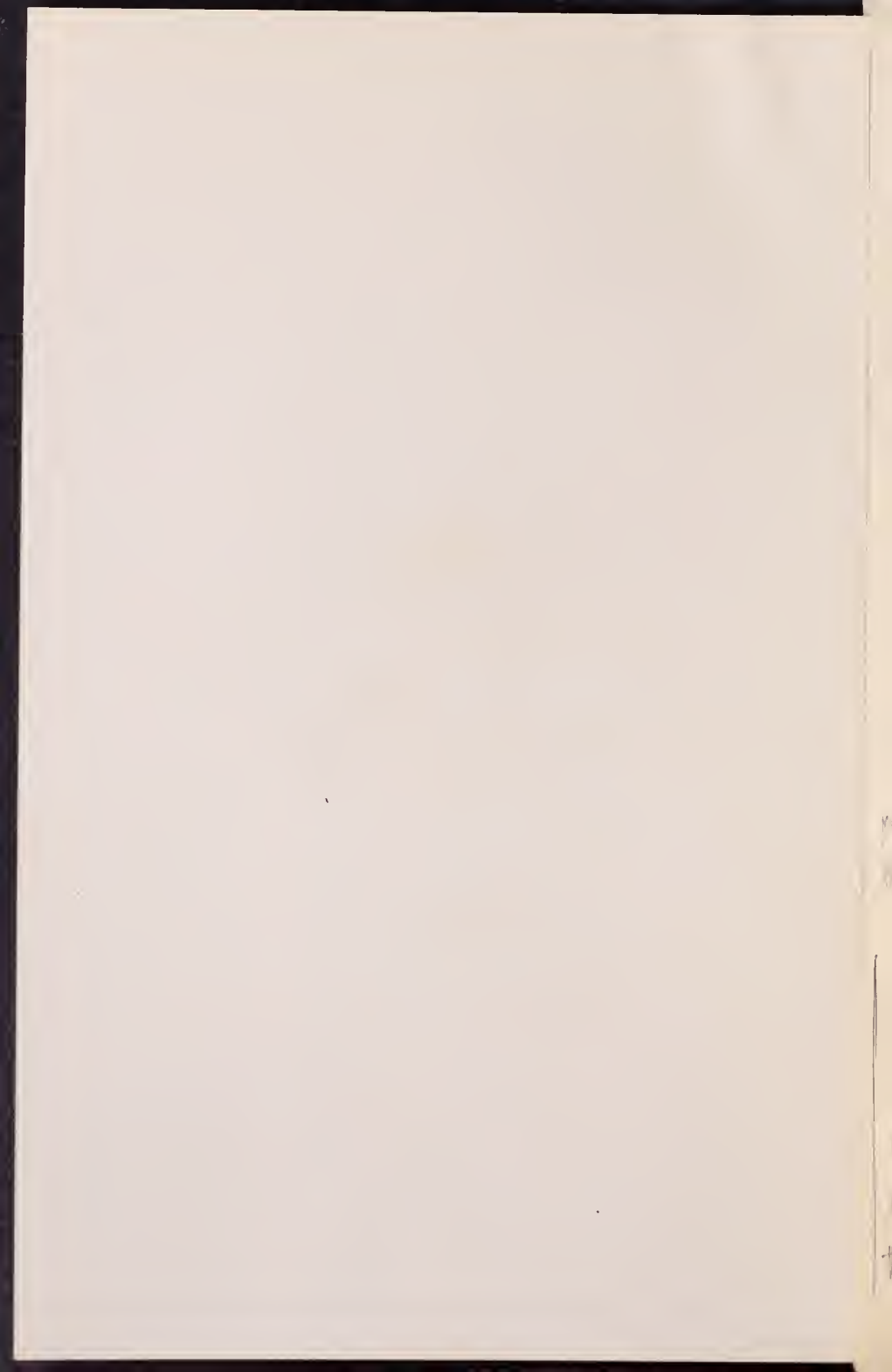
In his hymns we see the two sides to Luther's character: strong warrior (A mighty fortress), and loving father (Away in a manger).

While all this was happening in Germany, other Prot. churches were growing up. Luther's stand gave strength to other clear-minded men. 3 churches in Switzerland-- 1) the Reformed--Zwingli and Zurich. 2) The Baptist--in Zurich--disagree with Zwingli on baptism, relation to state, and attitude on war. 3) The Presbyterians.

No time to describe more fully: Just sum up the whole great movement in its three great watchcries: 1) Supremacy of the Scriptures, 2) Priesthood of all believers, 3) Justification by faith. First place God's word above pope. Second abolished the mass, and brought believer face to face with God. Third cut away deadwood of work-righteousness upon which church had built. All the superstitious mummery of mediaeval catholicism condemned--no money can buy salvation; no good works can earn it. Only righteousness of X<sup>t</sup> can cloak us from wrath of God, for just shall live by faith.

That brings us back where we started--to Martin Luther.

That was beginning. And every reformation and every revival in the church of the Lord Jesus must begin the same way. There is no easy, other way. Like Luther we must feel the torment of our sins, and ask God to take the dimness of our souls away". Like him we must flee to the foot of the cross. Conviction, Confession, Regeneration and Reformation--that is the sermon in Luther's life.









there is no such thing as a treasury of merits stored up by the saints, that anyone who is really sorry for his sins will be glad to have them cleared in purgatory and not try to escape the cleansing, and that "if the Pope knew how poor the Germans were he would rather that the chief of St. Peter should be in a heaven than that it should be brimmed out of the blood of his sheep" (Bampton, 138) Luther was still a Catholic, <sup>he still believed in purgatory, the Pope</sup> but he was begining to think and begin to rebel. On ~~All Saints Day~~ <sup>Halloween in 1517</sup>, he nailed his 95 Theses to the door of Wittenberg Cathedral for all to read.

I don't think Luther expected much to happen. And if he had been born 100 yrs. earlier, probably nothing would have happened, but <sup>with</sup> ~~some~~ theological debates in the little town. However, in the providence of God, about 50 years before, a German named Gutenberg had begun to experiment with a <sup>in 4 weeks</sup> ~~strong~~ machine he called a printing ~~press~~. And now, in 1517, the <sup>printing</sup> press was <sup>in Germany</sup> ~~to carry~~ <sup>(Lindberg, p. 220)</sup> Luther's 95 Theses the ~~width~~ <sup>length & breadth</sup> of <sup>(Luther's) ~~the~~ ~~nation~~</sup> ~~the nation~~, and in 6 weeks all Christendom was discussing the question <sup>That is the way God works - first he prepares the way - ~~people who were~~ <sup>spiritually</sup> ~~ripe~~ <sup>ripe</sup> ~~where~~ <sup>where</sup> ~~the~~ <sup>the</sup> ~~mind~~ <sup>mind</sup> ~~retardance~~ <sup>retardance</sup> ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~pope~~ <sup>pope</sup> ~~and~~ <sup>and</sup> ~~the~~ <sup>the</sup> ~~means~~ <sup>means</sup> ~~the~~ <sup>the</sup> ~~printing~~ <sup>printing</sup> ~~press~~ <sup>press</sup> ~~then~~ <sup>then</sup> ~~he~~ <sup>he</sup> ~~raised~~ <sup>raised</sup> ~~him~~ <sup>him</sup> ~~up~~ <sup>up</sup> ~~a~~ <sup>a</sup> ~~man~~ <sup>man</sup> - Martin Luther.</sup>

Rome was slow to realize the seriousness of the situation. Leo X, expressed in the spending of all his money was bred at what he thought was only a monkish quarrel, and sent a note to Luther's monastic superior telling him to keep his monks quiet. <sup>But</sup> two years later, the Pope, though frightened, had changed his mind. Sales of indulgences had almost stopped, Luther was attacking not only indulgences now, but also the sacraments and the authority of the Pope himself. And



is free because he is justified by faith. ~~He is the most free lord of~~  
~~all~~ Earth makes the ~~the~~ most free Lord of all, and subject  
to none, but Luther adds, Love makes him the <sup>most</sup> dutiful servant of all and  
subject to everyone.

~~I wish we had time to trace Luther's stormy career~~

<sup>In these 3 weeks</sup>  
Luther ~~had~~ laid down the challenge, and Germany was with  
him. ~~Said~~ <sup>in this distress situation</sup> a papal nuncio, sent to spy out the land  
to see what <sup>the other</sup> could be done, reported to Leo that 9/10 of Germany was shouting  
for Luther, and <sup>the other</sup> 1/10 was shouting for the destruction of Rome.

I wish I had more time to trace Luther's stormy career. Excomm.  
by the Pope, Luther was now summoned to Worms to be condemned by the  
Emperor, [21 yr. old Charles V, Emperor of Spain, and by his recent election as  
Holy Roman Emperor, overlord of Germany, as well. <sup>Luther opposed, and withering.</sup> ~~He has been hated by Germany, but~~  
~~all Spain, and not popular with his German nobles.~~] <sup>He</sup> left Wittenberg ~~with~~  
~~his~~ <sup>he</sup> believed that he was going to his death. "My dear brother," he  
said to Melancthon, "if I do not come back, if my enemies put me to death,  
you will go on teaching and studying just as the truth. if you live my death will  
walk a little."

21 yr. old Charles V, Emperor of Spain, ~~and~~ <sup>the</sup> Lord of the New World, and by his  
recent election as Holy Roman Emperor, overlord of Germany, trooped in to Worms with  
pompous steeds + banners flying. Luther came in riding on the straw in a rough open  
cart, but a crowd of ~~some~~ <sup>many</sup> cheering people + nobles followed him. [The sturdy Germans were  
not fond of their new Spanish lord, <sup>of M. Luther</sup> ~~the~~ <sup>big,</sup>  
<sup>only</sup> ~~but~~ <sup>peasant's</sup> son who had become a monk without being <sup>begun</sup> + they all <sup>hating</sup> <sup>the</sup> <sup>Pope,</sup> <sup>had</sup> <sup>their</sup> <sup>will</sup> <sup>in</sup> <sup>unity.</sup>  
Luther entered the palace to stand before the Emperor - the <sup>most</sup> <sup>powerful</sup> <sup>man</sup> <sup>in</sup>  
Europe since Charlemagne. ~~He~~ <sup>old</sup> <sup>gen.</sup> <sup>Emperor,</sup> the



the Black Forest with a few companions, a band of horsemen descended out of the woods <sup>put his followers to flight,</sup> ~~and seized Luther~~ and rode off with <sup>the horseman</sup> ~~Luther~~. <sup>Luther</sup> ~~he~~ completely disappeared. The wildest rumors spread the news - some that him safe in the hands of friends, others that him killed by the pope. Two weeks later a letter reached Worms that Luther's body had been found in a silver mine, a dagger thru his heart. While all Germany ~~was~~ mourning, the papal nuncio Alexander prepared to justify the murder by claiming that Luther had broken the terms of the Imperial safe-conduct by preaching in the way (Lindberg, 296)

But Luther was far from dead. While Germany believed he was safe in Frederick the Wise's castle of the Wartburg, where he had been carried for safety by his friendly captors. There at the Wartburg ~~before~~ the Reformation became not just a private rebellion against papal tyranny, but a national movement as well which was to sweep Germany's sturdiest peasants into an open break with Rome. And there at the Wartburg, also, Luther began the most powerful weapon of the

new movement - a translation of the Bible into German, the language of the people. No piece is more expressive in child history than the Word of God when it is read <sup>of the party</sup> ~~and heard~~. [By the way, have you ever stopped to think, protest to ~~study~~ <sup>play in developing</sup> 3

of the most important languages in earth. Luther's Bible standardized the German language. Calvin's Institutes did much to help the growth of the French language (Barton, 160); and the King James Bible of 1611 gave an impetus to the English language which it still bears. ] what a debt French, German & English owe to the Reformation.

When Luther left the Wartburg, ~~he was~~ ~~no longer~~ ~~a~~ ~~for~~ ~~little~~ ~~more~~, but ~~the~~ ~~champion~~ ~~of~~ ~~Germany~~ ~~against~~ ~~Italian~~ ~~and~~ ~~Spanish~~ ~~trickery~~ ~~and~~ ~~corruption~~

While Luther was hiding in the Wartburg, some of his followers became overenthusiastic and hasty in carrying out the reforms he had proposed. Students began to parade through the streets shouting against the Pope, and throwing stones at the priests. On Christmas eve a crowd broke into the church, broke the lamps, mounted the pews and sang mocking songs in the sanctuary. One of the leaders began to ~~lead the~~ ~~people~~ ~~to~~ ~~tear~~ ~~down~~ ~~the~~ ~~idols~~ ~~in~~ ~~the~~ ~~church~~ and drive the monks out of town. ~~Some~~ ~~of~~ ~~the~~ ~~people~~ ~~in~~ ~~Wittenberg~~ ~~all~~ ~~this~~ ~~made~~ ~~the~~ ~~Saxon~~ ~~prince~~ ~~who~~ ~~was~~ ~~supporting~~ ~~Luther's~~ ~~reforms~~ ~~wonder~~ ~~just~~ ~~what~~ ~~they~~ ~~had~~ ~~got~~ ~~into~~ ~~Luther~~, ~~seeing~~ ~~that~~ ~~things~~ ~~were~~ ~~getting~~ ~~out~~ ~~of~~ ~~hand~~ ~~and~~ ~~now~~ ~~in~~ ~~perhaps~~ ~~the~~ ~~best~~ ~~moment~~ ~~of~~ ~~his~~ ~~life~~, ~~he~~ ~~decided~~ ~~it~~ ~~was~~ ~~time~~ ~~for~~ ~~him~~ ~~to~~ ~~act~~, ~~perhaps~~ ~~the~~ ~~best~~ ~~act~~ ~~of~~ ~~his~~ ~~life~~ ~~was~~ ~~to~~ ~~leave~~ ~~the~~ ~~left~~ ~~the~~ ~~care~~ ~~of~~ ~~the~~ ~~city~~ ~~to~~ ~~his~~ ~~brother~~ ~~and~~ ~~to~~ ~~quiet~~ ~~the~~ ~~uproar~~ ~~in~~ ~~Wittenberg~~. ~~Remember~~ ~~he~~ ~~was~~ ~~under~~ ~~the~~ ~~law~~ ~~of~~ ~~the~~ ~~Empire~~ - ~~a~~ ~~criminal~~ ~~in~~ ~~the~~ ~~eyes~~ ~~of~~ ~~the~~ ~~law~~ ~~as~~ ~~well~~ ~~as~~ ~~a~~ ~~heretic~~ ~~in~~ ~~the~~ ~~eyes~~ ~~of~~ ~~the~~ ~~church~~. He wrote to Frederick the Wise: "I am coming home. I am not asking you to protect me. If I think you would protect me with the sword, I would not come. If the Emp comes after me, do not stand in his way, though you need not lead me over to him if you are accord." (Bauer p. 145)

But ~~the~~ the Emperor did not come. For 25 years he was too busy fighting the Turks in other parts of his vast Empire, ~~fighting~~ ~~the~~ ~~Turks~~ ~~the~~ ~~trick~~ ~~at~~ ~~some~~ ~~places~~ ~~but~~ ~~Christ~~ ~~the~~ ~~most~~ ~~of~~ ~~the~~ ~~times~~ ~~the~~ ~~Emperor~~ ~~turned~~ ~~and~~ ~~was~~ ~~not~~ ~~able~~ ~~to~~ ~~come~~ ~~to~~ ~~Germany~~ ~~to~~ ~~protect~~ ~~the~~ ~~pope~~ ~~for~~ ~~that~~ ~~Wild~~ ~~Boar~~ ~~Martin~~ ~~Luther~~, ~~now~~ ~~making~~ ~~war~~ ~~at~~ ~~Worms~~ ~~against~~ ~~the~~ ~~pope~~, ~~he~~ ~~sacked~~ ~~Rome~~, ~~captured~~ ~~the~~ ~~pope~~ ~~and~~ ~~held~~ ~~him~~ ~~prisoner~~. While the Catholics were thus fighting among themselves, Luther built up the Lutheran Church. ~~He~~ ~~built~~ ~~slowly~~ ~~and~~ ~~carefully~~, ~~quietly~~ ~~the~~ ~~political~~ ~~idea~~ ~~to~~ ~~which~~ ~~had~~ ~~disturbed~~ ~~the~~ ~~peace~~ ~~of~~ ~~Wittenberg~~, ~~with~~ ~~the~~ ~~confidence~~ ~~of~~ ~~wisdom~~ ~~and~~ ~~truth~~, ~~all~~ ~~the~~ ~~while~~ ~~in~~ ~~God's~~ ~~strength~~.



In 1525 he was married. It was a strange country. Monks  
 were all over Germany were leaving their monasteries and joining the Reformation. But in  
 in these ~~days~~ ~~times~~ ~~it~~ was dangerous to ~~convert~~ ~~to~~ ~~the~~ ~~new~~ ~~faith~~  
 monks, fresh from the convents and wholly unadjusted to the turbulent life of the day, to  
 be suddenly turned out into the world. So, when a convent in his home town was  
 dissolved, Luther gave his home to the nuns. He even repented his generosity - <sup>if the principle that</sup> he hadn't  
 the slightest idea how to take care of them, so in desperation he conceived of the  
 happy idea of finding protection for them by marrying them off to the friends of his  
 Lutheran minister.

One of the ~~points~~ ~~of~~ ~~the~~ ~~Reformation~~ was its condemnation  
 of the Catholic dogma of clerical celibacy. Said the Ref. clergy  
 of Xn marriage. Pope by ~~prohibiting~~ <sup>marriage</sup> became almost a required badge of Prot. ministers -  
 zealous Reformers would suspect an unmarried minister of being a Cath. priest in disguise, and so  
 sabotaging the Reformation from within.

So Luther married off his nuns - all but one. And try  
 this he might he could find no one for Catherine von Bora. Finally she told him  
 it just would suit for him to have only one <sup>living</sup> nun in his house, and she suggested that he  
 marry her himself. What? said Luther, "Impossible!" But marry her he did, and a  
 wonderful wife she proved. Luther often remarked that no one could know how much  
 his home meant to him. After hard days struggling with treacherous priests & recalcitrant  
 nobles or rebellious peasants, he would come home to the peace and quiet of the frontier  
 and play with his children, and sing hymns for them. Here was he compared himself to his  
 children - you all know it.

Away in - ~~was~~

While Luther was reforming, Germany, three other Prot. churches were  
 growing up in Switzerland. The Reformed Church - Zwingli's church. The Baptists,  
 Zurich - The Unitarians in Geneva - Calvin.



only too eager to believe  
~~that he was told, that in so doing, he was~~  
 acquiring great credit with God, but ~~in his heart he knew he was~~  
~~was deceived.~~ At the last his soul revolted. <sup>he perceived that</sup> He was slowly climbing  
 on his knees the Scala Sancta, with credulous Catholics behind & he the stone  
 steps leading up to Pilate's house in Jerusalem, once trodden by the feet of our  
 Lord, when half way up ~~it flashed~~ like a bolt of lightning, the verse flashed  
 into his mind, "The just shall live by faith." He stood up from his knees  
 and walked slowly down; <sup>①</sup>walked slowly down and out into the road  
 that after many windings was to bring him in a cart of straw to Worms.

That was the beginning. All every repentance, and every revival  
 in the church of the Lord Jesus, must begin the same way. There is no easy,  
 other road. Like Luther we must ~~feel~~ feel the torment of our sin, and ask  
 God to "take the devilness of our souls away." Conviction, Confession,  
 Regeneration and Reformation - that is the sermon in Luther's life.

① In diary, I, p 207. Brit of.

# JUST REMEMBER



PRESBYTERIAN MINISTERS' FUND  
1805 WALNUT ST., RITTENHOUSE SQUARE, PHILA., PA.

- A. Great Awakening - 1722-90
2. Declension - 2 professing Kns at Yale Princeton, 1782
- B. Second Awakening - 1800-<sup>1842</sup> Produced foreign missions.
1. a. E. D. Griffin of Yale turns his family to Lord..
  - b. Timothy Dwight turns back tide of infidelity at Yale.  
Sermons combat skepticism logically - 75 out of 230 students converted.
  - c. Pastoral, without excitement in N.E.  
- Revivalistic in Kentucky - but genuine results, had been preceded by solemn ent. to prayer.
7. Revival in Congregationalism & Presb.
- a. Asahel Nettleton 1815-1822 in Conn. Calvinist.
  - b. Finney - Calvinist. 1821-1835 and to 1867
    - 1) Converted from law. 3000 conversions in his presbytery.
    - 2) Almost magnetic - cf. passing thru factory.
    - 3) National significance.
      - a. At Rochester - 1000 converted out of 100,000 pop. in higher classes here. Spreads - over 100,000 conversions from 1821 on.
    - b. Total conversions 500,000
  - c. Edw. N. Kirk. 1828 -
    - 1) One of converts indirect - D.L. Moody
5. Baptists - Knapp & Swan. Arminianized Calvinists
4. Methodist camp-meetings & circuit-rides - "Arminianism on fire." Peter Cartwright at dance.  
Campbell goes to England - Qual. Brother converted.

● The Protestant ministers of this country have built an institution in which they all can share - the PRESBYTERIAN MINISTERS' FUND.

R.

C.

1.

2.

3.

D.

1.

2.

3.

4.

E.

1.

2.

3.

F.

1.

2.

Life  
class

# JUST REMEMBER



PRESBYTERIAN MINISTERS' FUND  
1805 WALNUT ST., RITTENHOUSE SQUARE, PHILA., PA.

5. United Brethren - Otterbein, pietist.

Results of revival movement 1800-1850

1800: 1 out of 15 churched; 1 ch. to 1740

1850: 1 out of 7 " ; 1 " = 895

C. Great Revival of 1857. Lay-revival of prayer.

1. Not directly due to financial crash. of 1857
2. Began at N. Dutch Ch. as noon-day meeting to reach city unchurched. Prayer-meeting publicized. spreads.
3. "Continuous prayer-meeting Duane to Boston"; reported one transfer.
4. Methods - tracts, personal work, daily noon prayer-meetings
5. Results:
  - a. 300,000 to 1,000,000, probably 500,000 (50,000 a week)
  - b. Organization of Ladies for Service.

D. Revival in Southern Armies 1862-65.

1. Began in hospitals, carried back to camp by soldiers.
2. Began in Richmond - spreads all over.
3. Assoc. of chaplains organized - Army Churches
4. Results: - 150,000 converts in Southern army  
1/3 of all soldiers became praying men.

E. D.L. Moody revivals. 1875-99

1. <sup>Converted 1856</sup> England & Ireland - 2,500,000 attend services.
2. America: Brooklyn, Phila., N.Y. Chicago, Boston.
3. Method: plain, scriptural, anecdotal preaching  
God's love manifested in institutional atonement.  
Systematic visitation + prayer-meetings.

F. R.A. Torrey - world evangelization.

J. Wilbur Chapman

● If you think you can't afford  
Life Insurance now, how can you expect your benefi-  
ciaries to carry on in case of your premature death?

## Secrets of revival

### 1. Prayer

Edwards at Enfield - whole night of prayer.

1857 - layman's prayers.

Finnis - "unless I had the Spirit of prayer I could do nothing"

### 2. Work of the Spirit

### 3. Presentation of Gospel truths:

Retribution

Repentance

Regeneration

God's love.



I. That is typical of the Prot. Ch. - our Ch. will not mean anything to the world. If we don't know what we believe, our Ch. has lost its meaning. More than that - we have denied a great heritage and forgotten a great history. For the hist. of the Prot. Ch. is the record of the ~~explosive~~ revolutionary power of great beliefs. And if you want to know what the Prot. Ch. can mean to the world - look back first and see what it has meant to the world. Look back and see how it was conceived and nurtured and ~~gained~~ fought for and built up by men of explosive beliefs and dynamic action.

Suppose Luther wondered whether he believed anything. There would have been no Protestant Ch. Rightly speaking, it all started with him: a big, hearty, rough bluff man (the Wild Boar of Germany), a man of intense beliefs, and one who fought for his beliefs - against those 2 ~~good~~ good Catholics who didn't believe anything: Albert, Bishop of Brandenburg, and Pope Leo X.

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Because Luther saw the truth and believed, the Prot. Ch. meant reformation in those early days - like a cool clean wind blowing away the noxious vapours of a corrupted Catholicism.

But it takes more than one blow to keep the air clean. And it took more than one man and one explosion to keep the Reformation alive, ~~at the Protestant Ch. group~~. It took a glorious succession of great leaders, men like Luther and faith + conviction and explosive beliefs.

# What the Prot Church Can Mean to the World

Indeed, - Do Protestants bel anything? Same for Protestants.

I If Prot Church is to mean anything to world, it had better make up its mind it believes. If we've lost our beliefs - we've lost all meaning as a Chh, we've lost all right to exist. We came into existence because of great beliefs.

I. History - the revolutionary force of great beliefs. { Luther & Calvin  
Knox - Huguenots - Dutch  
Puritans.  
Presbyterians.

II. Theology - the explains beliefs.

Luther - justification by faith  
priesthood of all believers

Calvin - sovereign God

Puritans - religious liberty.

III. What all this can mean to the World.

Reconciliation with God

Reformation.

Justification by faith -

Sovereignty of God -

Peace -

Three explosive beliefs:

1. Justification by faith - blew open R.C. church Luther
2. Sovereignty of God - blew down the tyranny of King. Frederick, Knox.

